

Division I

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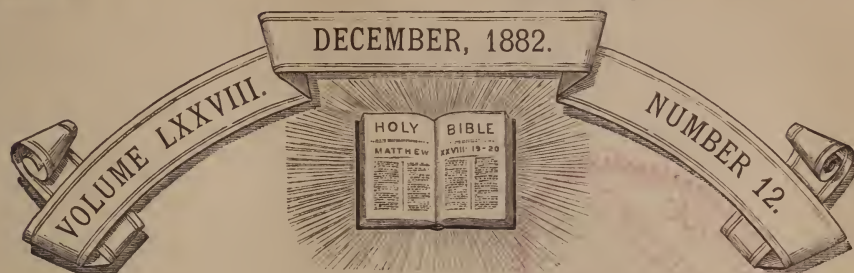
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THE MISSIONARY HERALD



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THE
MISSIONARY HERALD.

VOL. LXXVIII. — DECEMBER, 1882. — No. XII.

TWO MONTHS. — The Receipts for the first two months of our financial year, including about \$6,000, contributed as special in addition to the regular contributions of the year, are about \$2,800 less than those of the same months of the preceding year. The total amount definitely pledged, as special, besides the \$6,000 above reported, is about \$21,000. We shall be glad to receive additional subscriptions and pledges as far as God may dispose the friends of our missionary work to add to their regular contributions for the year. The amount appropriated to the several missions abroad must, of course, depend upon the amount which may be reasonably expected from the churches and from individual donors. Shall the special additional contribution be limited to \$27,000, or shall it advance to \$100,000?

SAMPLE copies of the *Herald* for October and November have been sent to persons not now subscribers, and of the present number more than 10,000 copies will go into the hands of those who do not usually see the magazine. The hope is that many who read these pages will be led to deeper interest in the missionary enterprise, and so become regular readers of the *Herald*, and join in the study of the wide work which is now being prosecuted in Christ's name for the coming of his kingdom.

ARRANGEMENTS were made, as was supposed, for a report of the meeting at Chicago of the Inter-Seminary Missionary Alliance for this number of the *Herald*, but it has failed to come to hand. The meeting is spoken of as well attended and of much interest to those present. The hope of the missionary work for the next few years rests largely, under God, upon the young men now in training for the Christian ministry. Let unceasing prayer be offered for them, that they may be imbued with the spirit of Him whose ambassadors they are to be.

THE facts concerning the extent and the success of the missionary work among the North American Indians, as brought to view in the paper of Secretary Means, printed in our last number, have greatly surprised many readers. It is news to those who have had much to say about the duty of caring for the heathen at home, to learn how much has been done for the 261,000 aborigines of the United States. No class of men, of equal numbers, have had so much done for them by the Christian people of the land.

AMONG the "Notes from the Wide Field" will be found interesting testimony as to the value and success of missions in India, given lately in Boston by Sir Richard Temple, Bart., long a resident of India, and a high official of the British Government. Can any one explain why it is that in the face of numberless witnesses like this ex-Governor of Bombay, who, from long residence and high position, are qualified to judge of what has been accomplished on missionary ground, there should be so many slurs about unsatisfactory results? The slurs betoken ignorance, but why should any one be ignorant when there are so many sources of information? Do not men care to know the facts?

GLAD tidings have been received of a spiritual blessing which has come to the Girls' School at Hadjin in Central Turkey. Mrs. Coffing writes that, with perhaps a single exception, all the girls in their home have taken a decided stand for Christ. Many friends will join her in the prayer and hope that the good work may extend to the women of this mountain town.

AT the time of going to press with this number we have no confirmation of the report sent by cable that the city of Bitlis has been burned. The telegram connected the burning with the advance of some Russian troops from the Black Sea coast towards Van. This is hardly credible, for whatever may be true of the relations between Russia and Turkey, an open rupture on the border could not have occurred without our receiving other information than a single dispatch. The main reason for fearing a disturbance in that quarter arises from the presence of the lawless Koordish chieftain, Obeidullah, who made such trouble in Persia two years ago. At last accounts he was in Koordistan with a large following of irregular troops. The hope that no serious trouble has occurred is warranted by the fact that no special dispatch has been sent regarding the matter.

IT is an interesting article by Dr. Edkins, of Peking, on "Earnestness in Chinese Buddhism," in the *Catholic Presbyterian* for August, yet it somehow suggests the famous chapter on "Snakes in Ireland." The article clearly shows that there is no earnestness in the Buddhism of to-day. The zeal which marked the early history of the system in China is utterly wanting now, and the "saints" of former centuries have no successors among the indolent monks of the present generation.

SEVERAL newspapers, in their report of the Annual Meeting of the American Missionary Association, have stated that the proposal to transfer the Dakota Mission to that Association originated with the American Board. The propriety of withdrawing from two stations, Santee and Sissiton, on the ground that they were no longer pagan but Christian communities, had been under consideration by the Prudential Committee, but the thought of withdrawing from work among the Indians had not been so much as suggested until the overture for its relinquishment came from the American Missionary Association. The proposal thus originating has now, by the action of the Annual Meetings both of the Board and the Missionary Association, been referred to committees with full power to arrange for such transfer as they may deem expedient.

THANKS are due to a great number of pastors all over the land who have responded to inquiries recently sent them by the publisher of the *Herald*. Their counsels and aid are greatly prized. While their replies are by no means unanimous on the questions submitted to their judgment, it has been decided to drop the charge upon the *Herald* of ten cents for postage, making the price hereafter \$1.00 per annum, post-paid. The offer is also made to *bonâ fide new subscribers for 1883, in clubs of ten or more*, at the rate of 75 cents each, in the hope that such as read it will become regular subscribers thereafter. This offer furnishes a good opportunity to all our friends to aid the work by securing a large number of readers for our missionary magazine.

IT is an interesting fact, and one that has an important bearing upon the future of the West Central African Mission, that though Bailunda is only twelve degrees south of the equator, yet in the middle of July our missionaries keep a fire for warmth all day and evening, there being quite a heavy frost every night. This temperature is due, of course, to the altitude of the place, and it indicates the difference between the region about Bailunda and the coast towns. No sanitarium will be needed there, and there seems to be no reason why missionaries may not remain continuously and labor at these interior posts.

THE *Levant Herald* of Constantinople contains an appreciative notice of the service rendered by the newspapers of our mission, the *Zornitza*, *Avedaper*, etc., especially in stimulating the natives to similar undertakings. Referring to these native illustrated papers, the *Mirat-i Alem*, issued fortnightly by the Turkish Society of Arts and Sciences, the *Felek*, fortnightly, in Turkish, but with the Armenian character, and a children's paper, the *Tchodjuklara Kraat*, the *Levant Herald* says: "The impulsion to this kind of publication was derived from the American Bible House, which has for a long time published several illustrated periodicals, with letterpress in one or other of the languages of the country. These have had great success; they have supplied a real want, have attained a large circulation, and their example has given the start to the enterprise of which the publications we have noticed are the first productions."

THE three papers presented by the Secretaries of the Board at the Annual Meeting have been issued separately in pamphlet form, and free copies for distribution may be obtained by addressing C. N. Chapin, Room 14, Congregational House. Also, Concert Exercise, No. IV., on China, which will be sure to interest all who use it.

THE Central Turkey College, at Aintab, reports a prosperous year, having had fifty-three students in the college proper, twenty in the preparatory department, and eleven in the medical department, making eighty-four in all. Of those in the college proper, twenty-five are church members, and of the eight members of the graduating class, four expect to study for the ministry. With only three or four exceptions, the conduct and diligence of the students are spoken of with high praise, and the religious condition of the college is regarded as hopeful.

It is not a hopeful sign that the French are seeking to enforce a claim to territorial rights in Madagascar. What French authority means in colonial regions, and the islands of the Pacific, the world has too good reason to know. May Madagascar and the Christian missions on that island be delivered from French supremacy.



THE TOWN OF CATUMBELLA, WEST AFRICA.

THE above cut of the town of Catumbella, twelve miles from Benguela, on the coast of West Africa, is from a photograph taken by the late Mr. Bagster, the last time he visited the place on his way inland.

SELFISH PRAYERS.

ONE of the sweetest assurances given the believer is that he may bring all his wants to God in prayer. The Infinite Father will not be wearied by the supplications of the lowliest of his children. Each Christian may say, "The Lord thinketh on *me*," and to that sympathizing keeper and friend he may tell the whole story of his burdens and needs, his hopes and fears. No thought that is on his heart is too insignificant to be taken before him who numbers the hairs of our heads.

But while this blessed privilege is given us of mentioning all our personal needs in prayer — a privilege the full benefit of which many are slow to avail themselves, is there not need of caution lest we become selfish in our approaches to God? We have so many wants, and they press upon us so heavily that we are prone to think of little else. Conscious of spiritual weakness and deficiencies, we feel that our first and most ardent cries should be for personal forgiveness and the uplifting of our own souls. We see what graces we need, and can we fail to pour out our hearts for them? There are strong reasons to be given for praying much more than Christians are wont to do for the quickening of their own spiritual life. But when they pray in this direction exclusively, or when the burden of their supplication is for their own souls, they are in perilous nearness to a sin which will surely cut the connection between themselves and the Hearer of prayer. Selfishness bars the soul from God, and there is sometimes a deep though refined selfishness in seeking even spiritual blessings. There may be cries for comfort, or for inward light and peace which shall there end, utterly ignoring the needs of others or the wide interests of the Kingdom of God on earth. There is a peril here which Christians ought to consider. Are they not praying selfishly?

The way of escape from this peril is not to pray less for our personal needs, but more for the broader interests outside of self. It is a matter of proportion, not of course in the length of our petitions, but in the objects for which we pray. Are our thoughts so absorbed upon ourselves that they do not go out strongly and fervently towards others having like needs, or even sorer needs than our own? Are we asking for gifts and graces which shall make *us* shine, while we forget the darkness in which others are groping? Surely the priestly office of believers is not fulfilled when they pray chiefly for themselves.

What the prayers of Christians are when they are alone in their closets, no one but God can know. What they are in social and public assemblies, or at the family altar, may be known in broader or narrower circles. It is easy to distinguish two general classes of prayers offered by both ministers and laymen. In one of these classes there are thanksgivings and confessions, with petitions for forgiveness; there are abundant supplications for all spiritual favors; there is protracted and often ingenious dilating upon the various inward emotions which are desired, the sweet consolations which are craved, the manifestations of the divine presence which are longed for. It is a prayer in which he who leads, and they who are led, may join heartily. But it is for themselves chiefly. "Give *us* these gifts. Bless *us* with these graces." Possibly there may be a few petitions for those without, for the conversion of souls, and the progress of

Christ's kingdom. The prayer would not be considered complete without these last general petitions, but clearly they do not form its burden. Its aspirations are in behalf of those who join in it. They are pleading for themselves, not for others.

But there is another class of prayers which we cannot hear without quickly feeling that they who pray have taken upon their hearts a burden for other souls. While there are thanksgivings and confessions and pleas for pardon and for spiritual blessings, the thought quickly turns to other than personal interests, even though those interests are spiritual. Its tone seems to be quite in harmony with the prayer our Saviour taught us, which, while it has its petitions for personal care and daily bread, dwells first of all on the hallowing of God's name and the coming of his kingdom. It pleads for the advancement of God's glory through the conversion of sinners, and the carrying of his gospel to those who do not serve him nor know him. The prayer is freighted with desires for all classes of mankind, that they may serve God. Its outlook is very broad, as if personal and narrower subjects were lost sight of in the interests of God's great kingdom. Not alone in its final petition, but throughout, its aspiration seems to be, "Let the whole earth be filled with his glory."

Can there be any question which kind of prayer is most pleasing to God, and most likely to bring blessings upon men? Self-seeking is always self-destructive. The intercessions we make for others may secure the best blessings for ourselves. If we want comfort or consecration in our own souls, we shall find them quickest not when we make them the direct object of our search, but when we open our hearts to think of and plead for wider interests than those that concern simply ourselves, — the interests of the multitudes of human souls on earth, and the interests of Christ's vast and growing kingdom. One of our first petitions might well be that we be delivered from selfishness in our prayers. May God help us to pray, if not less for ourselves, yet more earnestly and particularly for all classes and conditions of men, for the energizing of all forms of Christian effort, and for the coming over the whole earth of his Kingdom.

HON. ELISHA H. ALLEN ON MISSIONARY WORK AT THE SANDWICH ISLANDS.

[HON. E. H. ALLEN, the Hawaiian Minister to the United States, resident at Washington, sent a letter in response to an invitation to attend the late Annual Meeting of the Board, regretting his inability to be present, but giving strong testimony to the value of the service rendered by the American Board at the Sandwich Islands. The following extract is taken from Mr. Allen's letter, which was dated Bangor, September 26, 1882.]

I have a very high appreciation of the great work which the Board has accomplished. No one can fully appreciate it unless by a visit to the country which has been blessed by its labors.

I went to the Sandwich Islands in 1850, and resided there till 1877, with occasional visits to the United States on special missions for the government. I was for twenty years Chief Justice and Chancellor of the Kingdom, and had occasion to visit often the different islands of the group. I became intimately acquainted with the missionaries and the people in their charge. They were

a self-denying and devoted class of men, and the ladies of the mission rendered great aid in the good work.

The mission was established at a fortunate period. The islands, from their geographical position, have always been a favorite calling place for vessels which visit the North Pacific. It required this moral power to instruct the natives, and to resist the immoral influences which often prevail in those distant seas where there is no government. Undoubtedly many good men engaged in commerce and other pursuits were there; but it required a distinct class whose whole duty it was to educate the natives, and to be an example and teacher to the foreigners. They had great trials and great labor in the first years of their mission. They went to carry the gospel to a people of whose language they had no knowledge, and whose ideas, habits, manners, and customs were, in many respects, abhorrent to their Christian civilization. You can imagine how slow this process must have been, and the almost special grace required to prosecute the work.

It was a great triumph to have saved the nation, and to have brought it within the family of nations, which was so important to Christian civilization, and to the commerce of the world, and more especially of the United States. How encouraging to all men is the fact that the American Board has within itself a progressive power so that the educated Hawaiian is now engaged in missionary labor in distant islands. May the work go bravely on till the Christian religion shall pervade the world and influence the nations for universal peace.

PAGODA, LOONG AND FOONG-SHOOPY.¹

BY REV. J. E. WALKER, SHAU-WU, CHINA.

IN China every Foo city is supposed to have two pagodas. In the city of Foochow one of these pagodas is situated about a quarter of a mile to the northeast, and the other as far to the northwest of the South gate. I once asked a coolie what these pagodas were for, he answered, "To pin down the *loong*." "In the ground," he said, "is a *loong*, or dragon, and if he were not pinned down he might move about and give rise to prodigies." I put the same question to a literary man, and he replied, "They are the homes of the *loong*, and," he continued, "the two wells just inside the South gate are his eyes, while the two moats outside the gate are his feelers, or whiskers."

The loong or dragon, as it is commonly translated, is to the Chinese nation all that the eagle is to us, and a great deal more. It is a mysterious, fabulous creature in many respects like the dragon of western fables, but far surpassing it. Not only supernatural, but almost divine qualities are attributed to it. It is intimately associated with many of the most ancient superstitions of China, among these is the *Foong-shooy*, or *Wind-water* superstition.

Foong-shooy concerns the shape and location of cities, houses, roads, canals, groves, graves, etc., with a view to warding off evil and securing good fortune. In very ancient times it may have referred simply to a proper regard for wind and water in selecting sites, but at the present time it is an unmitigated superstition.

¹ Pronounced the *oo* as in moon, and the *y* short, as *y* final in city.

To explain it I must digress a little. The Chinese believe that the whole universe is pervaded by a dual principle which they style *Yin-yang*. *Yin* is sometimes translated by female, and *Yang* by male, but negative and positive would, perhaps, be nearer the Chinese idea. The conception is rather that of a dual principal of which sex is only one of the manifestations. The *Yin* and *Yang* originated from chaos, and by their interworking have produced all things. To the *Yin* belong earth, darkness, cold, winter, etc.; to the *Yang* belong heaven, light, heat, summer, etc. Prosperity, also, and adversity; good fortune and bad, and all the permutations of human affairs are referred to the same source. Thus the governor of Hong-kong was explaining to some distinguished Chinese guests the defeat of the conservatives and Lord Beaconsfield, and the victory of the liberals, with Gladstone's elevation to the premiership, and when one of the guests asked another, "Do you understand it?" "Yes," he replied, "it is the *yin-yang* of English politics."

Now summer, warmth, and growth all seem to come from the south; winter, cold, and decadence from the north, and on these phenomena the Chinese base a vast system of superstition. From the north, they say, come noxious influences, tending in some mysterious way to produce every form of misfortune. From the south in like manner come benign influences, tending to bring good fortune. These influences are supposed to radiate in straight lines, and were the face of the country unbroken, or perfectly regular, geomancy would be a very simple affair, but mountains, valleys, rivers, forests, houses, all tend to deflect and confuse these rays of good and evil, so that there is room for the deepest learning, skill, and penetration in tracing out the opposing currents, and determining the best sites and forms for houses, graves, etc.

To further complicate the matter comes in the mysterious *loong*. Just what is the connection that is supposed to exist between *foong-shooy* and the *loong* I do not know. Perhaps they merely think that the loong shape or pattern is a peculiarly felicitous one, just as many in America think there is luck in a horse-shoe. More probably there is supposed to be a mysterious being of supernatural power, hidden in the ground under the loong-like outline, by which the foong-shooy is controlled and harmonized. The expression they sometimes use in regard to the "pulse of the loong" is strongly in favor of the latter supposition. In their ignorance of the true explanation of the pulse, they have invented an abstruse and complicated theory of its mysterious nature and its connection with the vital organs. Three fingers placed on the right wrist, and then on the left, will give one the "six pulses," each one of which connects with a distinct vital organ, and the physician, by thus feeling of the six pulses, determines the state of all the vitals. Nay, more, they believe that he can so compress the pulses that at a certain hour determined by the manner of compression, they will stop beating, and the patient drop dead. From all this we can understand that "the pulse of the loong" is a very vital point in the foong-shooy of a city. All changes in the landscape must be made with caution lest harmful modifications of the foong-shooy take place. Foreign buildings constructed in utter disregard of it are viewed with dislike, while there is no telling what confusion and disaster might arise from the building of a railroad through the country.

The American Board Mission once bought premises for a chapel on the most important street in Foochow, but were not allowed to take possession. On

appeal to Peking our title was approved, and our right to possession was affirmed, but all in vain. The viceroy at Foochow, in a communication to our consul, said: "Just as you believe in Jesus Christ, our people believe in foong-shooy." The outcome was that they paid the American Board the original price, and a thousand dollars bonus to surrender its title.

The English Church Mission at Foochow had leased premises and erected buildings on one side of the principal hill in the city, and had enjoyed peaceful possession of them for many years. This, of course, was contrary to the Chinese idea of foong-shooy; but fear of English power prevented any serious opposition, and the utter impossibility of avoiding all offense to the Chinese in such matters made the missionaries less careful than perhaps they might have been. After a long time new complications arose. England, in her fear of Russia, had adopted a very conciliatory policy with China, and the Chinese had begun to appreciate the situation, when, in the summer of 1875, and again in 1876, Foochow was visited by floods of unprecedented height and destructiveness. Close on the heels of this the English Church Mission began to erect on their hill-side an imposing brick structure for a theological seminary. The Chinese authorities protested, but based their protest on the ground that the English missionaries were encroaching on adjoining premises. But the literati issued proclamations to arouse the people, in which they warned them that "the pulse of the dragon" was in that hill. The building, however, went forward, and was nearly completed when a hired mob of roughs, with the connivance of the authorities, tore out and burned up the wood-work. Then the parties of whom the mission had leased the premises sued for possession before the English authorities, claiming that the lease had been obtained through intimidation and fraud. The trial resulted in a verdict totally in favor of the missionaries, but there was appended to it an opinion that if the lessors desired possession for *bonâ fide* building purposes, they would be entitled to it on serving three months' notice to that effect. This notice, of course, was served. The English mission made the best bargain it could with the Chinese authorities for their buildings, and vacated the premises, then the buildings were torn down, and the "pulse of the loong" was safe once more.

The above will give some idea of Chinese superstitions, and show how one dovetails into another, and all together constitute a system so crooked, abstruse, and compact as to defy reason, logic, and common sense.

The Foong-shooy superstition is a fruitful source of trouble to the Chinese amongst themselves, and continually hinders and harasses us in our work. The common people, of course, cannot master all its intricacies. Their scholars must be authority with them on all questions pertaining to it, and he would be a stupid literary man indeed who could not concoct some story against us out of such a complicated system of superstition.

MISS HARRIET E. TOWNSHEND.

THIS faithful member of the Ceylon Mission, who has for many years had charge of the Girls' School at Oodoopitty, Jaffna, has been, after protracted illness, released from earthly service. She was born in Avon, Ohio, December 13, 1841. Her parents removed, when she was but a child, to Tabor, Iowa, and

were much interested in the Christian College of that place. There she was educated, and there she consecrated her life to the conversion of the world to Christ. Sailing for Ceylon in 1867, in company with Mr. Sanders, she entered at once upon her life's work at Oodoopitty. President Brooks, of Tabor College, says of her: "The reflex influence of the missionary life upon the personal character of those who engage in it is illustrated in the case of Miss Townshend. While she was able to do much for others, she herself received 'a hundred fold' in a rich experience. At the time of her death she had the satisfaction of knowing that every pupil who had been in the school one year or more was a Christian."

For several days before her death, Miss Townshend lived in daily, and almost hourly, expectation of her departure. She died August 15. Rev. S. W. Howland writes concerning her: "Through all her sufferings she was patient, and her trust in the Saviour never wavered for a moment. Such expressions as the following were often on her lips: 'He is with me;' 'In such an hour as this no one can help like Jesus;'' 'What a great salvation he has provided for me!' Although she spoke with difficulty, she was very earnest in urging all to accept of Christ. A native pastor remarked that she preached more effectively in that week while on the threshold of heaven, than she could have done in a hundred years of health. She has been a faithful and successful missionary, and her labors will long bear fruit."

SOME SACRED PLACES OF INDIA. NO. II.

DESCRIBED BY A BRAHMAN.

[THE first portion of a lecture on the above theme by Hlon. Narayan Bhikaje, a Brahman of Bombay, was given in the October *Herald*. Having described the places visited, he now speaks of the ceremonies witnessed. The account is here abbreviated somewhat.]

"In the olden time only those who had committed murder or adultery went to Benares. Rámdás Swámi, Tukárám, and our other saints and sages, never went to Benares—murderers went. Afterwards the custom sprang up of women offering the braid of hair at Allahabad, of bathing in the Ganges at Benares, and making offerings of rice at Gaya. But to-day there is one formula for all the above shrines. The priests at all the sacred places give the following order: first, Ganga-meeting, that is, falling down and making an offering at the first sight of the river; second, shaving;¹ third, bathing in the river; fourth, worship of the river; fifth, offerings of rice, etc., for deceased ancestors;—then the spring-worship, feasting the Brahmans, and honors to the priests of the shrines.

"At Allahabad the shaving of men and widows, and the clipping of the braid of married women's hair are carried on at such a rate, that in the season of pilgrimages great piles of the hair are collected, which are sold at auction. Widows are shorn openly in the presence of thousands of people, in a manner which it makes one indignant to behold. What kind of religion is there in the shameless exposure of one's person? Among men, pilgrims from the Deccan remove only their beard and mustache. But Dravidians, and other unlearned

¹ Ceremonial shaving for a Brahman includes the face and head, and sometimes the whole body.

or devout people, supposing that this shaving is a means of securing eternal bliss, are shorn from head to foot.¹ . . .

"The ceremony of shaving widows being finished, the married women offer their plait of hair. The wives of Dravidian Brahmans (from the Madras Presidency), shave the whole head. And these women do not cover their head as is the custom of women in the Maratha country. Among the Deccan pilgrims, the husband cuts off three inches from the end of the braid of his wife's hair. As this ceremony proceeds, musicians play on their instruments as at a wedding ; wreaths of flowers are bound on the foreheads of husband and wife, and the latter must apply the colored powder. The priests have prepared a stanza which they tell the woman to repeat, the substance of which is a petition to her husband to forgive all past wrongs, and grant permission to offer her braid of hair. Among Hindus the tyranny over women is such, that the husband may ill-treat his wife as much as he pleases, but at last the wife is the one who must ask pardon. But let that pass. After repeating the stanza, the wife prostrates herself at the feet of her husband, and the husband then says, 'Permission is granted.' Then in the midst of the crowd, with his own hands he cuts off a few inches of the braid of his wife's hair, and tosses it into her hands ; and covering it with rupees, it is thrown into the hands of the priest. When the latter receives it he often makes a great ado demanding more. More widows than married women go to Benares, hence this offering of the braid of hair is less seen there. All the greater crowds came to see it at Allahabad, and women think this an act of extraordinary merit."

SHAVING AND BATHING.

"When I inquired in regard to this complete shaving of men, what authority there was for the ceremony, and offered to undergo it if it seemed essential, those who knew nothing about it as usual betook themselves to abuse. But two or three old men told me that in former times pilgrims used to offer their body, or some part of the body. Some split open their heads with a saw, and others cut off their hands or feet, and offered them. But from the time this kind of offering ceased, the custom of offering the mustache, etc., prevailed. From this account it did not appear to me that the removal of the mustache was essential. So I and a few others who heard this account, decided to shave in the usual manner. But our guide besought us not to break up the custom, which was so profitable to them. So I made up with my guide by paying him a rupee and a quarter. But the others with me gave him nothing.

"Next came the bathing, and ceremonies connected with it. But the statement made as to the design in modern times differs strangely from those of old. From childhood we have heard of the 'removal of sins of thought, word, deed, and contagion.' But at the Nerbudda river the priest said, 'for the removal of all sins excepting murder.' I asked him right there why he had inserted that clause in the statement. At Alláhábád they charge a rupee and a half for repeating what is called the 'great statement.' Wishing to hear it, I paid the fee. But I found that all the crimes in the 'penal code' were included in this statement. Instead of the sins of thought, word, and deed ; drunkenness, theft, falsehood, murder, insulting a Brahman, giving an improper thing, eating for-

¹ The full description of this "fancy shaving," as he terms it, is fit only for Oriental ears.

bidden food, all these were included, and were to be washed away by a bath in the Ganges. Such is the virtue of this river."

OFFERINGS FOR THE DEAD.

"After the bathing comes the worship of the river at all the shrines, and next in order are the *Shrádhs*. But the *Shrádhs*¹ at Gaya are very severe, and especially impose upon the credulous. On a square terrace built under a banyan tree, the pilgrim lays his offering of rice, etc. Then the priest binds his hands with a wreath of flowers, and no matter if at the utmost the man could not give over twenty rupees, yet they begin to demand of him by the thousand. They continue to urge and press their victim, and wring out the very last rupee they can get. This goes on till the man offering the *shrādh* is vexed. When no more money is to be had, they take a written note of him, in which he pawns the whole merit of his pilgrimage. If that cannot be obtained, they make him promise on oath that after he has returned home, he will send some one on a pilgrimage to Gaya. At last they rap on his back, and call out 'Your fathers have reached heaven ;' then putting a string over his shoulder, they pronounce him 'blessed.'

"A brisk business is done in these offerings for the dead at Gaya. If one is especially inclined to this worship of his forefathers, he can spend eighty-one days in fasting and offering *shrādhs* on the different hills, and in the glens near Gaya. But of late years these 'first-class' pilgrims, who fast and make offerings for eighty-one days, are not found. A good many, however, still make forty-five *shrādhs*. These are performed by them wandering about in the woods and fields, and fasting till sunset. And the final result of all this is, empty sound. At the last *shrādh* there are men ready to bellow for him. He must pay them a rupee or two, which, having received, they repeat the names of the pilgrim's fathers, and bellow out that they have gone to heaven. The bellowing is for a purpose ; since it is understood that when these Gaya priests have given permission to the pilgrims' friends to enter heaven, as soon as this outcry is heard the gates of paradise swing open, and they pass in."

BEGGARS. FAITHLESS BRAHMANS.

"Take the ten shrines together, and I think there are not less than ten thousand of lazy beggars, enough to carry on ten large manufacturing establishments. If government would stop this begging, and set these men to work on such mills, it would be a great blessing to the country. Pilgrims would not only be saved from this annoyance, but the danger of theft among them would be much diminished. For the light-fingered gentry assume the garb of mendicancy, and ply their trade briskly. And this has reached such a pass that it is dangerous to take a single ornament with one on pilgrimage. All ornaments should be left at home.

"In the street, beggars besiege you. At your lodgings, the priests of the place, and the agents of the priests of the next shrine, are constantly importuning you for some favor. Thus not a moment's peace do they give the pilgrim. As for any leisure for repeating the name of Rāmkrishna, it is out of the question. Indeed the worship of God is not once heard.

¹ The *shrādh* consists of offerings of food or money to the gods, Brahmans, priests, etc., and is supposed to be the means of deliverance to the spirits of deceased parents and ancestors.

"At Gaya the priests come to blows among themselves about their pilgrim guests. The Deccan pilgrims are their game; and their pursuit of them is so persistent, that no matter how venerable or patient one may be, he is sure to become angry. As for the likes of me, there is no telling what he might do. A very wealthy nobleman who has a great reputation for gentleness and sanctity, him even, when he came there two years ago, these Gaya people so vexed that he drew his sword and ran at them.

"It does not appear that the residents at these sacred places, who praise the shrine, and urge us to make a pilgrimage thither, themselves follow their own advice. For the most part they drink water brought from wells. And, except at Benares, men of the Koli caste bring water from the river for the use of the people. In Rájputáná and Guzerát, they bring water for the passengers, and call out "Brahman water," and all drink it, no matter who has touched it. In all these places there seems to be no defilement in water. Brahmans at Bombay or Poona, who drink water brought to them in the cars, are sometimes censured by other Brahmans here in Poona. But these same men, when traveling in the northern provinces, drink the water which is brought for passengers. These very pure and holy Brahmans, who here in the Deccan will not let the shadow of Tsámháar fall on them, will at Benares sit down and eat in a place cleaned and prepared by a Tsámháar woman, and will worship the priests at Gaya who are not even Brahmans."

IMPRESSIONS OF THE PILGRIM.

"In this manner I visited the ten sacred places, but the impression made on my mind of their great sanctity, was not such as might have been expected; for the people living at one of these places always cry down the other shrines. At each place it is declared, 'This is the great shrine, the others are all given up.'

"In fine, the poor pilgrim, hearing all these declarations, is amazed and discouraged. He thinks, 'I came here expecting to see some places of great sanctity, but I don't find them.' From the time he first bought his ticket to the end of his journey, he has met with nothing but vexation.

"They say that in olden times when murder was committed by Brahmans or other great men, this pilgrimage was assigned to the criminal as an alternative of some direct infliction of punishment by the rulers. And if he performed it with all the fastings and offerings, he would suffer capital punishment and no mistake. And this is why it is customary to take a son¹ along with one. In modern times capital punishment for murder is inflicted by the government, so that really there are no pilgrims now of the old type. But supposing that they may unwittingly have taken the life of some worm or insect, they still go on pilgrimage. And instead of offering some part of their body, they shave off the mustache.

"Some friends once asked Rámdás Swámi to go with them on a pilgrimage. He replied, 'I will not go, but here is my gourd; take it and give it a dip in the sacred rivers, and bring it back to me.' Accordingly the pilgrims took the gourd, and having given it a dip at all the shrines, brought it back to their master. He ordered some of it cooked with their dinner. But it was bitter. The bitterness

¹ Namely, to perform the funeral rites, which devolve upon the son.

of the gourd was not removed by a bath in the holy rivers. In like manner it has hitherto been thought, 'blessed are those who have visited these holy places.' And honors were freely accorded to them. For this reason they never told the whole story of the good and bad connected with these shrines; they kept it back. But from the account I have given, it will be seen that it is not true, 'Happy are those who go to Benares.'

"I met in the railway carriage some learned Dravidian Brahmans from Secunderabad. They told me that according to their experience, the path of true merit was not in making the above pilgrimage, but with a pure heart to take care of one's own family, to be hospitable to friends, to give to orphans and the poor, and help them obtain an education, this was true merit. To go roving about over the country was not a work of merit. My experience also confirms this opinion. And according to the experience of many others of my acquaintance, there is no religion in this pilgrimage."

LETTERS FROM THE MISSIONS.

North China Mission.

WOMAN'S WORK IN PEKING.

MISS J. E. CHAPIN writes from Peking, August 10:—

"We miss Miss Porter unspeakably; but the work for women in Shantung calls so loudly for earnest, efficient laborers, and she is so fitted for that important work, that we could not hold her from that service, and from her brother's family.

"Mrs. Ament has made a hopeful beginning in work for the outside women here. She encourages them to come freely to her house, and thus gets a hold upon them, such as we, who were connected with the girls' school, never could do. Our time was occupied with our regular work; moreover, we could not allow women whom we did not know to come freely where they would come in contact with our girls. But we are very thankful to have a lady here now, who has the opportunity and the heart and the qualifications to do this work successfully. Miss Haven is also getting hold of some of the outside children. She has quite a flourishing Sabbath-school class of girls from the families of our heathen neighbors; and lately several of them have been coming to be taught for an hour every morning. Mrs. Noble also has charge of a class of our girls in Sabbath-school, in whom she is quite interested, and for whom she makes

an admirable teacher. All our ladies are therefore engaged, to a greater or less extent, in some form of missionary work.

"We have twenty-two pupils now belonging to the school, which is a less number than we have accommodations for. But we intend to be more particular in the selection of our pupils than we have ever been before. We hope to recruit our school largely from the families of church-members; and, as far as we can, require that the expenses of the girls shall be partly borne by their home-friends. We already have six or seven girls of that class. We are so finely equipped now in buildings and all accommodations, that we feel that the school ought to do better work than ever before, and we trust that we shall not be disappointed in this hope."

Shanse Mission.

THE OUTLOOK.

MR. STIMSON writes from Tai-yuen-fu, August 7:—

"We have been here in our home over a month, and for the past two weeks have had a teacher obtained for us by the kindness of Mr. Richard. The work upon the houses, superintended by Mr. Stanley, has been moving as fast as the slowness of our mechanics and masons will admit.

"The weather here has been almost perfect for enjoyment. Letters from friends in Chihli represent them as melted with the stifling heat, while here, if one keep in the shade, the air is cool and invigorating; all our nights have been cool, much like nights in Kansas. For two or three days the heat has been quite oppressive, but not more so than many summer days in Ohio and Vermont.

"We find our table furnished much as at home, — some former acquaintances, like the tomato and the berries, are missing, but some new ones have been made, as 'san-yao,' a substitute for potatoes, which we also have, though later in the season. We have very good plums, peaches, and pie-apples. Beef is plenty, and mutton, but the former less expensive.

"We are learning more of our field in one way and another. The Romanists are very strong in the province, and have been here for a very long time. They seem to have gathered the fruits from the famine relief prosecuted by the Protestant missionaries. I was gratified the other day to learn, in conversation with Mr. Lowerby, that the Baptist Mission are thinking of developing their work to the east and north, leaving us the south. They will send a colporter to work in Ping-ting-chow, in the mountains, half way to Huailu, looking to the possible settlement of Mr. Lowerby at that point.

"Mr. Stanley and I hope to go this week to Ue-tse-hsien, the city to the south-east of this, which Mr. Pierson and I did not visit last winter. It is only one day's journey in a cart, and a few hours on horse-back."

Japan Mission.

CHEERING INCIDENTS FROM OKAYAMA.

On returning to Okayama after a brief period of rest, Mr. Pettee wrote, September 30: —

"There has been no retrogression during these vacation days. On the other hand signs of progress are apparent. The work has cared for itself so well, and seems so healthily independent and progressive that we are greatly encour-

aged. Sabbath-schools, preaching services, neighborhood meetings, and personal work, have gone on regularly.

"Last spring two young men in our nearest out-station, induced by Buddhist persuasion and threat, coolly decided to reject Christianity, and go back to a nominal allegiance to their old heathen faith. They were labored with long and earnestly by Pastor Kanamori, the missionaries, and others, but apparently with only a hardening effect upon themselves, and in July their case seemed well-nigh hopeless. We came back to find them humble and repentant, and the church rejoicing over their return. Under God the work was done by our ingenious mechanic, who proves to be equally skillful in moulding iron and hearts. One was driven from home with nothing save the clothes on his back, for renewing his allegiance to Christianity. Work and a new home have been found for him here in this city. The other will spend his Sabbaths here for the help of the services.

"Still another case. A man who was expelled from the church last year, and has gone to the bottom of even society life, came into meeting last evening, professed penitence, and asked for the fellowship and prayers of Christians. If this man shall be saved, there is hope for the lowest, as well as a rebuke to our faith.

"God's spirit seems specially present in the hearts of Christians. They say it is the first time in the history of the church when the Holy Spirit has really rested upon them. Our skilled workers in the city are few, but God is on our side, and that makes a majority.

"Our out-station of Kasaoka, on the southern border of the province, after long waiting, is provided with a worker, and a choice one too. Mr. Marumo, the leading deacon of this church, and for two years Mr. Cary's efficient teacher, has spent the summer there, and says he *must* go back for a year. We don't know how to spare him, but it seems a plain call of Providence, and we all say, Go. One man and three women will join this church tomorrow on profession of their faith, and there are more to follow."

THE OSAKA CHURCHES.

Mr. Curtis writes from Osaka, October

3 : —

"The work is moving along steadily, and, I think, very prosperously. Our churches are gradually increasing their membership, and I trust, growing in grace and in the knowledge of our Lord and Saviour.

"The First Church are blessed in the acquisition of their pastor elect, Mr. Miyagawa, who came to them in June, I believe, an able man, and popular, most earnest in his labors, and, almost of necessity from the work he is in, becoming more and more spiritually minded.

"The Second Church, the Naniwa, were blessed with a special season of grace, a revival such as I have not seen before in Japan, in June and July, which had a deep influence, too, upon the girls' school. Mr. Sawayama has been working as though he felt it was his last chance to work for his church and his people. God's goodness in keeping him with us, is great. He has been very low, near to death's door, repeatedly, in the past few years, and it has seemed, again and again, as though he were raised up and given back in answer to the prayers of his flock.

"The Tenma Church, the Third Church, is daily on the gain, though slowly, and is prospering under Mr. Koki's charge. It has had few heads of families in it, and those few, mostly poor, so that it has had hard work to raise a small salary for the pastor, who has had to eke it out as best he could. He has now taken Mr. Narure's place in the school, which makes it much easier for him, spending a couple of hours per day in it. Mr. Narure has gone into missionary work, which his heart has for years been longing for, and is supported by the Naniwa church. That church have also helped the Tenma church by giving them one of their most valuable members, Mr. Tamura.

"The Fourth Church are troubled because their pastor-elect, having three years of study in the theological course in Kioto before him, can give them but little of his care at present, yet they are prospering, and have three or four neighborhood meetings aside from their church gatherings."

THE KIOTO SCHOOLS. STUDENT PREACHERS.

Dr. Gordon reports that the schools at Kioto have opened for the year with a fair start, the girls' school having forty-five pupils, and the boys' school numbering one hundred and fifty; thirty more than ever before. Miss Davis is now giving her time to the girls' school at this station. Dr. Gordon says : —

"Our young men who have been out preaching during the summer, come back much encouraged. Considerable interest is reported in the region of Annaka, Mr. Neesima's parents' old home. The people paid the expenses of the young man who went to them. The same is true of Naga-hama, at the head of the Lake Biwa, where a few believers live, and where a steady interest is reported. The interest was good, though not very wide, at Hino, and better still in Kameoka and vicinity. At Fukui the audiences began with sixty, and went gradually and steadily up to one hundred, and one hundred and twenty, where they remained.

"We had a few days ago an interesting and somewhat amusing evidence of the estimation put upon our pupils by the people to whom they go. A year ago one of the present theological class went to a town beyond Okayama, in Bichiu. Since last January this student has been supplying one of the Osaka churches. This church has, during that time, been supporting him, and hopes that after graduation he will be its pastor. One of the Bichiu believers, feeling the need of just such a man, came to Kioto determined to secure him, and as he knew the student was under some pecuniary obligations to the church in Osaka, he brought a *hundred yen* (dollars) along to discharge all those obligations."

Micronesian Mission.

FROM THE GILBERT ISLANDS.

THE following brief letter from Mr. Rand is dated Apaiang, July 25 : —

"Twenty days after leaving Honolulu, we anchored at Tapiteuea, and since then have touched at Nonouti, Apemama, Maiana, and Marakei, arriving here July 18.

The work in this group is progressing, and is much more encouraging than when we went through the group eight years ago. At Nonouti, Apemama, and Maiana, the work is very interesting; at the first named place we were greatly surprised and gratified to see the change for the better that had taken place since our former visit. That perfect picture of heathenism, the noisy rabble which filled Laleo's church, with their stolid, indifferent, fierce-looking countenances, will remain with us to the end of our days. As we looked upon the quiet, well-behaved crowd who steadily gazed into the speaker's face, with mouths wide open, earnestly listening to the words of life and love spoken to them, we could not help exclaiming, 'Is this the same race of beings?' Yes, the very same people, yet not the same. Then all was hate and war, now war is known no more. Now the Holy Spirit, whose fruit is love and peace, is ruling them.

"The most rapid progress in the good way has been made at Apemama; eight years ago the light had just reached them, and a few were seeking for it. Now many are walking in that light, and multitudes are seeking for it. Three hundred or more the past year have signified their desire to unite with the church. Many of these know little of Christ, and may not continue to the end, while the rest, who are earnestly seeking him, will find the Light of life, and finding him will be brought into the kingdom. Mr. Walkup and the Gilbert Island Training School are on board, and we expect to sail to-morrow. We are having a very prosperous voyage. All on board are well."

FROM PONAPE.

A letter has been received from Mr. Doane, dated Ponape, June 4, in which he says:—

"Some heavy robberies have occurred these days in Ponape. Two churches have just lost their good teachers, robbed to supply, not other churches in the West exactly, but to bear to the heathen there living, the word of life. It is a rather hard matter for these churches, but we could see no other way. The call from the west is strong, urgent, heart-breaking; we must

do something for them. We have done as has just been intimated, robbed other churches. And now may the dear Lord make this a great blessing to these churches. May the members feel that there is something in this foreign work which demands all their care and prayers. And may the Lord so bless the bereaved churches with his Holy Spirit, that other youths shall come forward to offer themselves for the home work.

"A few days since we had a grand Sunday-school celebration, — twelve schools represented. The gathering was large; a packed meeting house, and not an incident to mar the interest of the occasion. The schools came and went in good spirits. O that we might see from this army of youth many preparing themselves for the Lord's work!"

THE CLAIMS OF YAP.

"A small vessel is being fitted out near us for Yap. She belongs to the firm doing business here and on that island. She is being loaded with what are regarded as legitimate articles of trade. She takes guns, powder, and other like articles. How the fire burns in the old bones to take passage with this same vessel, with *Bibles* and school-books and a good native teacher or two, and land upon that island to do something to save the people. Not a single thing goes there to save; not a single ray of light dawns upon that people. I weep over it. An island as populous as Yap, as fertile, as important, suffered to lie there in the darkness; souls perishing, and apparently *none to care* for them! It is a sad, harrowing state.

"You must not be surprised if you hear on the arrival of the *Star* with the new forces for Ponape, that then, or as soon as a passage can be secured, the old man strikes for Yap with a native teacher. We have done for Ruk about all we care to. The little islands between that and Yap must look to Ruk for light. We shall pass them, and on to Yap. It is wrong to delay for them when a so much more important field lies ahead. I have the force prepared and we are ready. And if the Lord holds the door open as he has we shall soon enter. Let me beg of you not

to put a single obstacle in the way. For thirty years Yap has been near to the lines where the saving gospel is preached. Yet no one has stepped across those lines to preach to her people. *We must delay no longer. One generation is enough to lose. We must do something to save this.*"

At a later date, July 6, Mr. Doane says :—

"There is not a little on Ponape to cheer. I am, in the early hours of the morrow morning, to start for a semi-tour around the island; expect to take into the church two, if not three, influential chiefs. One, especially, for thirty years has refused the offer of life; to-day he seems willing to accept it. He is an important man in his tribe, and will be more important, I trust, in the Lord's kingdom. May this trip be one of great success."

A postscript to the letter gives the following good news :—

"I must add a line; the trip has been made, and we trust the Lord was with us; twenty were received into the church. At one place it seemed as if half the population wanted to come to the Lord. A great joy is this in our lone work."

West Central African Mission.

A QUICK JOURNEY INLAND.

THE arrival of Mr. Fay, Mr. and Mrs. Stover, and Miss Mawhir, at Bailunda, was chronicled last month. Mr. Sanders, who met them at the coast, and accompanied them to Bailunda, writes of the whole mission as in good health, and rejoicing greatly in the opening for Christian labor before them. He says :—

"It is very pleasant to be able to report such a rapid and easy journey as our trip inland proved to be. The carriers acted like gentlemen. The ladies kept getting better and better than they were in Benguela. No one has had a touch of the fever either before or since leaving that place. Leaving Benguela on the 23d of June in the afternoon, we arrived here on the 6th of July, just two weeks on the way. As we had no sickness, and the new comers were very efficient, I had very little work or responsibility. The ladies

insisted on looking after the food, which doubtless had much to do with the excellent condition in which we reached this place.

"I am very glad to state that the dry season has brought back health and strength to Dr. and Mrs. Nichols. The whole mission is now in good health."

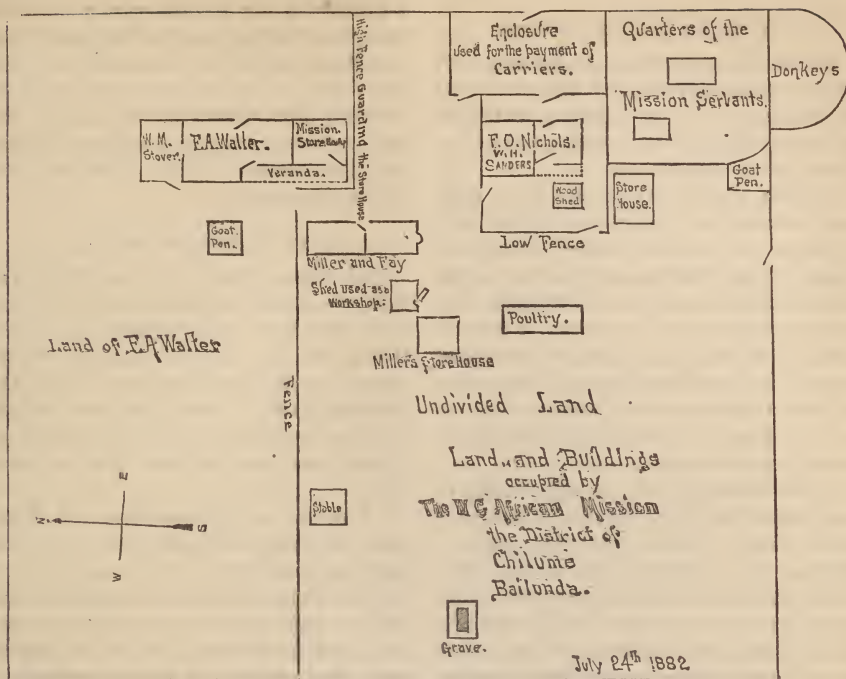
THE COUNTRY AND THE PEOPLE.

Mr. Stover writes (July 13) of their happy home, and of his impressions of the place and people :—

"At last we are in Bailunda, all nicely settled in our snug quarters. Mr. Walter had built an addition to his house (16 × 23), which he has kindly given up for the use of the new comers, or at least a part of of them. Mr. Fay finds quarters with Brother Miller. Miss Mawhir has her cozy little nook curtained off on one side, and the rest of the room we utilize as kitchen, parlor, bedroom, study, and pantry, all in one room, and yet each in a measure separate. And if there be, in all the world, king or prince or millionaire more happy or cozy or at home in his palace, than we in our mud-walled, grass-roofed cabin, I should like to see him.

"I must say I am disappointed in the country. Judging from what I had read I expected to see a garden of Eden, especially in Bailunda. You will remember how Cameron goes into ecstasy over the beauty of the Bailunda country. And it *is* a beautiful country. Some of the scenery, not only in Bailunda, but all along the way from Benguela, is most magnificent and grand. But so is some of *our own* most sterile country. I saw very little land all the way from Benguela to Bailunda, that looked as if it were really rich and arable. One or two small villages through which we passed, reminded me of our own rich prairies. But that was all. Nevertheless, sterile as the land seems, it *must* have some degree of fertility to produce *anything* under native cultivation. Quite good corn and sweet potatoes, beans and squash, etc., are produced.

"But the people disappointed me agreeably. They are really a fine race, and I should say, worth all the expense necessary to save them, were the country as



barren as Sahara itself. We find more and more to admire in them. The men and boys are very bright and intelligent, quick to learn. But the women are just as repulsive and dull as the men are bright and attractive. What wonder! poor things! They are mere beasts of burden. Of course I do not here speak of moral qualities. Morally they are quite as degraded as they can be, but like many in our own land, they win us in spite of their immorality, because of the many noble traits they manifest, and the possibilities of better things, if their dark hearts and minds can only be enlightened by the gospel light. One man who has worked about the place a great deal, and who is becoming somewhat familiar with the ways of the 'Ovindale,' came one morning to work at the hour when Brother Walter's family usually are at morning worship; meeting Brother Sanders in the yard, he said: 'Is Ungano Walter talking with God?' Sometimes he comes in on Sunday, and says, 'To-day we will talk of God.'

"Their idea of the divine Being is quite correct, but they have no religion, and are not very superstitious.

"Our journey up was most propitious. The weather was delightful, the night almost as light as day, and we *all* so well and happy that it seemed more like a pleasure excursion than the long tedious 'in-land journey' which both we and our friends for us had so dreaded. We reached Bailunda just a fortnight from the day we left Benguela. Two days we did not travel, making twelve short day's marches, the quickest and easiest journey ever made."

Mr. Fay writes, July 25: —

"There has been nothing in my heart since I reached this place but joy that the Lord has counted even me worthy, ah, not worthy, but has so honored me, as to call me to his work in this place. There are no doubt many places in the Lord's vineyard more attractive than this, but my heart is here, and that makes the work look more important to me. The more I see of the people the more I like them, and long to be able to preach to them. Every Sabbath the longing comes over me. If I could only start off now to their villages and tell them of Christ, I would be happy. But I must have patience and work the harder to gain the language."

THE CREED OF THE NATIVES.

Dr. Nichols reports his health as greatly improved, so that he now attends to his regular duties. Writing July 4, he speaks of the payment of the carriers, and of the beliefs of the people:—

"While the streets in our New England villages and cities are bright with pageants, and the air vibrating to the pealing bells that celebrate a step of the people toward liberty, our gates are crowded with dusky savages, each clamorous to be paid first. The process is long and tiresome, as every fathom of cloth must be measured between the outstretched arms, and six of us were busy from ten in the morning till two in the afternoon.

"This evening I had an opportunity to hear something of a creed which seems to count many believers in this part of Africa. In a conversation at Mr. Miller's fireside, our servants and others detailed their ideas of God and a future life. Suku is the great Father-spirit, the maker of earth and heaven, beasts, birds, flowers, and trees; the parent of all men; the guide and preserver. Such men as have lived reasonably good lives on earth, are admitted into his presence at death, and dwell with him forever; but all great criminals, as murderers, are shut out and wander in the darkness.

"Many others, I think the great majority, believe that the souls of the dead are driven into the sea, and sleep there indefinitely. With these there seems no distinction between the good and the bad, so far as we understand. All are relegated to a sort of cheerless Hades, but without a Minos; without rewards or punishments.

"I am inclined to believe that the other system, the truer and nobler, is derived from the teaching of those missionary friars who labored in the countries far to the north, many generations ago. It seems plain that these partial truths will render easier the introduction of the full gospel faith, in the Lord's appointed time.

"Rumor has it that certain Portuguese traders at the coast have sent advice to the king, Kwikwi, that we are bringing in

a number of our friends quietly, with the design of seizing upon the kingdom when opportunity offers. It is absurd enough in these men to spread such tales, yet they certainly have done this very thing in the past, causing us much annoyance. Probably the present story is the result of *native* imagination.

THE REËNFORCEMENTS.

"At eleven o'clock, on the sixth day of July, we heard the wives of the tepoiamen chanting their version of 'Sweet Home,' and in a few moments the tepoiias came in sight, borne at a trot along the winding path. It was with keen delight that we welcomed our long-looked-for friends, and our beloved Brother Sanders.

"I must here congratulate the Board upon the happy selection which they have made in choosing our new co-laborers. I feel sure that no better could have been found anywhere than those whom you have sent to this mission. So far as can be seen, they are just the recruits needed.

"Friday and Saturday were spent in arranging household goods, and reducing chaos to order. On Sunday, the 9th, we met to celebrate once more the feast of the Lord's Supper. One thing for which I feel very thankful, is the talent of song with which our new friends are so abundantly blessed. Music is no despicable part of a missionary's outfit.

"These people are undoubtedly attached to us, and more or less ready to believe whatever we tell them. They have learned something of our ways, as have we of theirs. They understand our object in coming among them, and, I think, will speedily repay us for whatever pains we take for their welfare. In the matter of morality, the Bailundos would compare favorably with many communities in the United States. I have found spots in Maine, while a district school teacher, whose moral standard was lower than that of Chilume. There is much of sin here, as everywhere, but the light of the gospel once admitted into their darkened minds, they would be men of whom any nation might be proud. Kindle the flame of Christian love in their hearts, and

you have a multitude of living torches who will carry light onward, onward, until all Central Africa is ablaze with altar fires to God."

Eastern Turkey Mission.

OUTBREAK AT KERBORAN.

MR. DEWEY writes from Mardin, September 20:—

"The matter of chief interest during August, and still continuing so, was an outbreak in the village of Kerboran, a Koordish-speaking village of about two hundred houses, some eight hours east and north of Midyat, in the Jebel Tour region. During my first winter in Mardin four years ago, an impression was made there. Some seventy houses, if I remember rightly, declared for Protestantism, and a preacher was brought from Sert, and set to work among them. He has proved an earnest, faithful, spiritually minded worker, and Kerboran has seemed one of the hopeful places in that region, even though some two years ago the larger part of the nominal Protestants fell away, leaving only some fifteen or twenty houses. For two years or more this little handful have been doing what they could in preparation for building a house which should serve at once for chapel, school-room, and preacher's residence, a most urgent necessity, for they cannot rent permanently, and the teacher has been obliged to move his family every few months, as he could temporarily secure a place. They had finally secured a site, and collected considerable material, and were beginning to talk of building the present season.

"The Jacobites took the alarm, and waited upon the Patriarch here in Mardin to get him to take some measures to prevent the building. He refused to take active steps in that direction, suggesting to them that they should rather try to persuade their former co-religionists to come back to the old church. So they held a consultation, and concluding the first step would be to get rid of the Protestant teacher, they set out for his house, the four Jacobite priests of the village leading the van. Calling out the teacher, they set

upon him with tongues and hands, accompanying the foulest abuse and execrations with dragging about, hair-pulling, and beating. His wife, hearing the uproar, came to the door, and began to intercede for the 'father of the children,' when a miscreant dealt her a blow in the back with a club which felled her senseless to the earth. A child two or three years of age, thrown violently from a swinging cradle in the fracas, died a few days after. The brethren, as soon as they found out what had happened, were all on fire to take summary vengeance, but their teacher restrained them, urging that it was better to suffer wrong than to retaliate.

"Earnest efforts have been made to bring the offenders to justice, but thus far in vain, owing to the connivance of the government, as well as to its inherent weakness. Not only this, but the brethren are prevented from taking hold to build, the Jacobites having set up a false claim that the site is *mortmain*, belonging to their church. Brother Andrews is now in Midyat, and has been daily expecting a decision removing the obstructions, so that the building might be pushed forward. The plan at first was to let the brethren work away as they were able, perhaps only get up a single room this autumn. But the need has become very urgent for the completion of the house, as the teacher is now in Midyat, and dares not go home, fearing the moment he appears in the village his family will be cast into the street. So we feel obliged to lend a helping hand."

ON THE RUSSIAN BORDER.

Mr. Cole has returned to Erzurum, after an absence of some months, on account of his health, and wrote, August 24:—

"You will be interested to hear that the Russian government has set apart a village, Hadji Khalil by name, in the vicinity of Kars, for the occupancy of Protestants, and already a few families are there from the regions beyond, while thirty or forty families more have applied to be received. Thus it is that the little nucleus which we denominated the Kars church, bids fair to become a strong center, and that, too, right in the midst of the Molokans

where their example may be as a savor of life unto life for this interesting people.

"There are more troubles between Persia and Turkey, near Van, and Turkish soldiery, with cannon, are being pushed in that direction. Russia is increasing her forces on the border, so that altogether the political horizon is not very assuring. Enough that the Lord holds the hearts of kings, and can turn them as the rivers of water are turned, and can make the wrath of man praise Him."

Maratha Mission.

HOPEFUL OUTLOOK.

MR. HARDING, on reaching India, writes of matters as he finds them on his return to his field of labor. He reports himself as in improved health, and that the work seems to him "unspeakably precious."

"The teachers in the Ahmednagar district were all gathered for their yearly examinations when I was there. They seem to be men of more weight of character than appeared in our teachers of past years, although nearly all are still from the lowest caste. But they are better educated than formerly, and possibly Christianity is as well recommended by them as it could be by men of higher caste. We will at least hope this is true until God gives us more men of high social standing. The theological class appeared very well. The present class was formed after I left, and I know most of them personally. They are now in their second year, and their improvement is very marked. Mr. R. A. Hume seems in good health, and is doing admirably in his work.

"Mr. Smith has in the high school about thirty young men, mostly Hindus, with a few Mohammedans and Parsees. It is a live school, and appeared remarkably well. It ought to be a real help to us in reaching a class which have hitherto been mostly beyond our influence; and gradually the Christian community will share in the advantages of the school.

"The prospects in the Sholapur field are hopeful in every direction. There has been a steady increase of interest during

the last two years. What impresses me most is the number of Hindus that come into our Sabbath services. Yesterday I counted forty such natives, sitting in the congregation and listening quietly to the sermon. Some of these are quite regular in their attendance, and it seems to be an interest in the truth that brings them there."

Madura Mission.

PROGRESS IN MADURA CITY.

MR. RENDALL, of Madura City, under date of August 31, writes:—

"Early this year I commenced a school for Hindu boys in the English school-house, in the central part of Madura. There has been an attendance of from seventy to ninety boys since the Sunday-school was opened. My daughter and I take the two higher classes, and native teachers the other classes. We were prevented from opening such a school before, as at the same hour of the day we had for many years conducted a Sunday-school for the East Indians of the city. A chaplain, however, came the latter part of 1881, to take charge of the English congregation, and we handed over to his care the school for this class of people. The opening of this school for Hindus affords a deeply interesting work among the youth of this city, and I trust God's blessing will attend the teaching of his holy Word. The coming of the English chaplain relieved me also of the care of a day-school for the East Indian children of the place, and of occasional services in English in behalf of that congregation. I shall always look back with pleasure upon my labors in connection with that congregation, and I hope the Lord will bless the labors of the chaplain now undertaking work among that people.

"The work in the western part of the city has been retarded by the severe illness of Pastor Rowland. He is now, I am happy to say, better, but he is still unable to do hard work. His labors have been greatly blessed in that church. At the last communion two persons were received to the church of which he is pastor. One was an important man formerly con-

nected with the Roman Catholics. This accession gives us encouragement to labor for Romanists, notwithstanding the very decided efforts of the Jesuit priest to keep them in subjection.

"The other convert was a young East Indian lad who had been educated in our schools, and who lately had married one of the Christian girls in our own congregation. Since uniting with the church he has been most regular in his attendance on services, and has always shown a deep interest in Christian work. His grandfather on his mother's side was a staunch heathen, and built on the bit of land he owned in the city a small heathen temple. On the death of the grandfather and the mother, this property fell to the young man. He nearly got himself into difficulty by publicly removing the image from this temple. He was the only Christian in the neighborhood, and this created hard feeling among the Hindus, but nothing has come from it, and I hope that the young man's Christian life will influence others.

"There has been an increase to some extent in each of the three congregations in Madura, and this has been the case also in quite a number of the congregations in the villages. A number of candidates wait to be received to the privileges of the church.

"I am able to speak quite hopefully of the progress in our schools. Up to this time of the year the girls' boarding school has had a large share of prosperity. Quite a number are anxious to unite with the church. I cannot tell you how much we value Otis Hall.

"The English school continues to prosper. Two hundred pupils attend this school, which is all the present building will accommodate. I could add one hundred more if there was room, and I must plan for enlargement in the future. This

school, as I have informed you, is located in one of the most desirable parts of the town, and it must be held for the good of the cause. It is the only important school for boys in the city where the Bible is taught. The schools among the congregations are improving, and every year I notice that sons of heathen parents are led to attend our services, and some of them to unite with the church.

"The Lord is thus graciously blessing the labors of his servants, and we look forward for still greater indication of his presence in the near future."

LARGE ASSEMBLIES.

At a later date Mr. Rendall writes : —

"We have just closed an interesting meeting with our helpers. On Wednesday last we had the usual Tamil concert, conducted by J. S. Chandler. It was held in the afternoon, and our large church was packed, beside large numbers standing outside. In the evening of the same day there was a service for preaching and singing to the Hindus, and the church was not large enough for the audience. It was a very great pleasure to notice the interest taken by the natives in this exercise. During the week of the meeting, Mr. Tracy held two night meetings for preaching to the heathens and exhibiting pictures. One was held in our East Church compound, and about a thousand heathens listened most attentively during the long service. The other meeting was held before the West Church, and the vast crowd filled the wide street in front. Our helpers are undoubtedly improving in their work, and these meetings do leave an impress for good, when they return to their work. The meeting closed on Tuesday of this week, and all have returned to their homes, refreshed, as I trust, and with a new spirit of consecration to the Master's service.

GLEANINGS FROM LETTERS.

A. W. Clark, Prague, Austria. — My appeal to the Governor of Bohemia, sent August 24, was answered *unfavorably*, September 26. No charges whatsoever

are made against our meetings or work. In the answer received, reference is made to a law for meetings of November 15, 1867. The main reason given for the re-

fusal may be freely translated as follows : "Because the adherents of a religious society, not recognized by law, have not the right to hold a *public* meeting in the interest of their denomination ; because it is a notorious fact to the officials that you are an adherent and leader of the sect 'Friends of God's Word,' in Prague and vicinity, here in this land not recognized by law." We have no objection to this name given by the officials, "Friends of God's Word." They know, however, that we call ourselves Free Reformed. I think this reaction has been secured by the Jesuits, who were startled by the fact that the governor had sanctioned our "Verein" Bethany with the right to buy or build a house for Bible lectures.

Miss Mary E. Brooks, Erzroom, Eastern Turkey.—We are expecting that very soon the Russians may come. Poor Turkey seems to be on the eve of a war with Russia and Persia, and hundreds of soldiers are being sent to the frontiers of these countries. The forts here are being strengthened, and some new ones built, I think. We have recently decided to place our school, and the primary school for boys and girls, under the school committee, consisting of two natives, two missionary gentlemen, and one lady teacher. This committee is to answer for the boys' high school, the girls' boarding school, and the primary school. We trust that this plan will relieve us of much of the unpleasant work that we now have, and, to a certain extent, throw the care and responsibility on the natives. Yesterday a telegram came from Erzringan saying that the

persecution which has been going on there for some time grows worse. The preacher has been beaten, and the stone wall, about some portion of the new house, has been torn down. These things make us still more anxious to be there as soon as possible. Mr. Cole hopes to be able to put a stop to these actions.

Richard Winsor, Sirur, Maratha Mission.—We have much to encourage us on all sides ; in the whole region about us, the attitude of the village officials is very different from what it was when I first came here. Now they seem friendly, and ready to do much to assist us in various ways. The great kindness shown me by the heads of government is a providential help. I have enjoyed several very pleasant conversations with his excellency the governor, and he has shown himself very friendly. In all this we would discern the good hand of the Lord, and thank him for all the good we have.

Joseph H. Neesima, Kioto, Japan.—We made a short visit last month to Nikko, the burial-place of the first and third Tycoons of the Takagawa family. We found the place kept wonderfully neat. Buildings are numerous ; carriages and paintings are very beautiful. It is in perfectly oriental style. The ground is at the base of the Nikko Mountains, and half way to the top there is a pretty lake, with a beautiful water-fall at its outlet. It is regarded as one of the finest falls in Japan. It is fifty or sixty feet wide, and seven hundred and fifty feet in height. It cannot be called grand, but beautiful.

NOTES FROM THE WIDE FIELD.

VIEW OF THE FOREIGN MISSIONARY SOCIETIES OF THE UNITED STATES.

BY REV. ALBERT DONNELL, BRISTOL, MAINE.

In the following table is presented the amount expended by the churches of the United States for foreign missions ; the number of ordained missionaries employed ; the stations and out-stations occupied ; and the result of their efforts as indicated by communicants connected with the mission churches. Wherever there are blanks in the columns, it is because the annual reports of the several societies do not supply the desired information.

In those instances where the societies operate in both the foreign and the home field, the expenditures for foreign missions are given, together with the proportionate

amount of general and administrative expenses. Debts paid and moneys invested in funds are not shown by the table.

The statistics of the Women's Missionary Societies have not been introduced because, with perhaps not more than one or two exceptions, these societies are simply auxiliaries, their funds eventually finding their way into the treasuries of the older and larger societies.

NAME OF SOCIETY.	Date of Report.	Expenditure for Foreign Missions, year ending with date of the Report.			Foreign Field.		
		Total.	Foreign Missions.	General and Administrative.	Number of Native Communicants.	Stations and Out-stations.	Ordained Foreign Missionaries.
CONGREGATIONAL.							
American Board . . .	Aug., 1882	\$649,424.55	\$614,455.79	\$34,968.76	19,755	792	164
¹ American Miss. Assoc. .	Sept., 1881	26,812.37	22,999.60	3,812.77	125	..	9
PRESBYTERIAN.							
Foreign Miss. Soc., North	May, 1882	591,639.88	567,393.63	24,336.25	16,484	3215	140
Foreign Miss. Soc., South	Mar., 1882	59,139.96	53,780.00	5,359.96	1,505	68	20
United Pres. Ch. . .	May, 1882	63,158.27	60,858.35	2,299.92	1,565	70	13
¹ Cumberland Pres. Ch. .	May, 1882	7,800.05	5,747.17	2,052.88	..	..	..
METHODIST.							
¹ M. E. Church, North .	Nov., 1881	338,737.28	322,636.26	16,101.02	28,127	..	99
¹ M. E. Church, South .	Mar., 1882	113,225.40	106,182.60	7,042.80	2,240	22	17
¹ Meth. Protestant Church	July, 1881	2,155.02	1,371.27	783.75	..	1	..
¹ Albright Meth.	Oct., 1881	16,473.97	14,862.89	1,611.08	37	7	..
¹ African Meth. Epis. . .	June, 1881	3,292.30	3,000.00	292.30	..	..	..
BAPTIST.							
Missionary Union . . .	Mar., 1882	291,130.50	254,392.92	36,737.58	94,879	1,061	181
Southern Baptist . . .	Apr., 1882	48,098.76	38,662.02	9,436.74	942	27	18
Free Will Baptist . . .	Oct., 1881	10,759.64	10,360.52	399.12	549	8	7
Seventh Day Baptist . .	Sept., 1881	4,252.05	3,520.00	732.05	20	1	1
LUTHERAN.							
General Council	June, 1881	6,915.85	6,915.85	....	216	14	3
² General Synod	June, 1881	29,792.77	29,520.18	272.59	2,308	5	4
OTHER SOCIETIES.							
Protestant Episcopal . .	Sept., 1881	157,963.82	146,080.06	11,883.76	1,295	131	344
Reformed Church . . .	Apr., 1882	59,423.20	54,856.52	4,566.68	2,625	110	16
¹ United Brethren	May, 1882	16,895.04	14,569.22	2,325.82	..	..	..
Friends	Oct., 1881	3,409.61	3,045.14	364.20	..	..	3
¹ Amer. & For. Chris. Union	Apr., 1882	20,246.80	12,464.16	7,782.64	..	..	..
¹ American Bible Society .	Mar., 1882	106,230.51	106,230.51	....	..	..	4
Total . . .		\$2,626,977.60	\$2,453,714.93	\$173,162.67	172,672	2,532	743

¹ These Societies operate in both the foreign and home fields.

² Biennial Report.

³ Estimated.

THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

THE Seventy-Fourth Annual Report of this organization enumerates thirty-eight stations in which its missionaries are employed, in England, France, Germany, Russia, Turkey, Algiers, Syria, Abyssinia and other lands. There are in all one hundred and forty-three missionaries and helpers, of whom eighty-seven are Christian Israelites, twenty-nine being ordained. The aggregate expenditure of money for the year 1881-82, amounted to \$176,655. The Report contains many interesting details of the work carried on, but we find no summary of results which can be given here.

POLYNESIA.

NEW GUINEA. — Rev. Mr. McFarlane, of the London Missionary Society, has recently returned to his station in New Guinea after a visit to England, and writes to the *Nonconformist* of the progress he beholds on coming back to his work. At

every station there was marked improvement, which was all the more significant, as in the absence of their missionary, the natives had been entirely left alone to follow their own impulses. They were greatly pleased at Mr. McFarlane's return, and gave every possible sign of their joy. At Murray Island they had repaired their road, cleared up their premises, and had the missionary's house in nicest order, and supplied with provisions. At Saibai and Danan new churches were erected, and neat native houses were built near the teacher's. Mr. McFarlane says: "Although these Saibaians promised me some years ago to give up skull hunting and become Christians, it seems that the public renouncing of idolatry and wearing clothes only took place a few months ago. I spent a very pleasant Sabbath with them. The chapel was quite full with an attentive audience. I spoke to them of the gospel of *peace* and *love*, reminding them of the ravages which they had committed on the mainland, which is only two miles distant, and asked them to prove the sincerity of their profession by sending twenty of their sons to our industrial school, that they may learn about the gospel, and be preparing to carry it to the towns and villages where they used to murder and plunder. I went off to the vessel, leaving them to talk over the matter and decide, and to my great delight they followed me to the ship with twenty-three boys and young men from Saibai and seven from Danan. This, more than any act, shows their confidence in us." At Mabuiag, notwithstanding many obstacles, arising chiefly from the presence of foreign traders, progress was clearly discernible. The people had sent twenty-three youths to the Training Institution, in which over one hundred men and boys are now assembled from New Guinea and the islands in that region. Of these, eighteen are Christian young men, who have offered themselves to be trained as pioneer evangelists for New Guinea. Some of them are nearly ready for service, and it is hoped that they can be sent in safety to the lowlands along the Gulf of Papua, where there is a teeming population, but where Europeans cannot live. All this has happened in New Guinea, where ten years ago there was nothing save the grossest idolatry.

Fiji. — Few reports reach us from this group of islands, but the following paragraph from *Evangelical Christendom* is of interest: "The Wesleyan missionaries are still prosecuting their work at Bau, the old capital of Fiji, and are not doing so without evidence of success. The membership has increased. A gracious movement, too, was recently felt in a distant division of the circuit, where a few teachers have toiled with but slender encouragement; for fifty persons, principally adults, were awakened and sought admission into the Church. A letter from the native minister laboring at the Yasawan Islands, which form part of this circuit, mentions that half a dozen teachers there had volunteered for New Britain. This is good news, although the departure of these men, if their offer be accepted, will greatly reduce the staff. It is sometimes hinted that the religion of these natives is of a very superficial nature. This is only true of those who have merely a nominal Christianity, but it is untrue so far as regards the members of the Church, the majority of whom live well and die well."

INDIA.

SIR RICHARD TEMPLE ON MISSIONS IN INDIA. — Sir Richard Temple, Bart., formerly Governor of Bombay, Lieutenant-governor of Bengal, and a resident of India for twenty-seven years, is now visiting the United States, and while in Boston met at the house of a merchant several gentlemen interested in religious movements at home and abroad, and spoke to them upon Protestant missions in India. From a report of his remarks given in the *Boston Daily Advertiser*, of November 7, the following extract is taken: "He gave high testimony to the personal worth, merit, capacity, and self-sacrificing devotion of the men and women from Europe and America, not only in their direct missionary work, but in their untiring efforts to aid the natives in their

struggles to improve their physical condition, aiding and sympathizing with them in years of famine, and stimulating them by precept and example to a higher life as seen and heard in the daily life of Christians and cultured homes.

"Sir Richard spoke of adverse reports regarding missions as coming often from travelers with limited opportunities for accurate and reliable information, and also from some others of long experience in India and much information; persons who have little if any regard for religious work at home; but these criticisms, he said, do not indicate the local English opinion in India of Christian missions; the testimony of such men as Sir John Lawrence, Sir Bartle Frere, Robert Montgomery and others, given in favor of missions, outweigh these off-hand and unsympathizing reports. Regarding the relations of the missionaries to the government, he said the missionaries have the confidence of their native neighbors, know their inner life, real sorrows, anxieties, and grievances, better than the government can know, and by their timely representations to the proper authorities, perils have been averted, which might have been left to increase and ripen into impending evils.

"Of the native Christians he said their character was good, and while they do not possess all the Christian gifts and graces, their new religion does exercise a decisive influence on their life and conversation, and despite many and powerful temptations, the instances of apostasy are very rare. He cited instances where, during the Sepoy rebellion, the native Christians, being threatened with death if they did not abjure their new religion, stood to their principles with sublime martyr-like courage. He spoke of the growth of the native ministry, and the necessity of its rapid enlargement; also of the laudable willingness and increased ability of the native Christians, especially those born in the faith and nurtured by Christian parents, to render their churches and schools self-supporting; of the bright and happy condition of the native Christian villages in Southern India, and of the improved physical condition of the converts under the higher moral and religious requirements of their new faith."

AFRICA.

DEATH OF MISSIONARIES. — Dr. E. J. Southon, of the London Missionary Society, who went to Central Africa in 1879, in the company with which Dr. Mullens started, died July 26, at Urambo, the mission station he commenced in the Unyamwezi Country. He was a man of marked ability and of complete devotion. No particulars of his death have been received.

Bishop Steere, of the Universities Mission, whose death has been before reported, was a remarkable man. Lawyer, preacher, metaphysician, he was also printer, carpenter, and architect. His death brings a great loss to African Missions.

MIRAMBO. — Before his death, Dr. Southon wrote the report of the Urambo Mission, in which he mentions the case of the chieftain Mirambo. It will be remembered that Stanley, in *The Dark Continent*, has much to say of this chief. Dr. Southon wrote of him: "He has been uniformly kind and polite during the year. Owing to peculiar circumstances he has been absent from Urambo a great deal, and our intercourse with him has necessarily been curtailed. For several months he was employed building a new town northwest of Urambo, and lately he has been busy at a new house situated about seven miles northwest of the station. We have, however, availed ourselves of such opportunities as existed, and had long and serious talks with him on religious matters. He ever listens attentively, and displays much interest in the subject, often asking questions with regard to it. He is willing that his children should be taught at the station, and made arrangements for the second son, a lad of about fifteen, to attend daily. But the youth, who is headstrong and passionate, came only three times, and then ceased coming. His father says the lad is beyond his control and he can do nothing with him."

FRENCH ANNEXATION ON THE CONGO.—While Mr. Stanley has been building roads to reach the upper waters of the Congo River, in the interests of commerce and African civilization, M. de Brazza has been at work seeking to annex that portion of the region under the dominion of King Makoko to France. The Frenchman claims that he has already made the bargain, while Mr. Stanley scoffs at the assertion, saying that the African king had not the slightest idea of giving any foreigner an inch of his territory. Both the explorers are now at Paris, and it is to be hoped that the scheme of annexation will be checked.

MISCELLANY.

THE REVIVAL IN THE SANDWICH ISLANDS.

MANY letters have been received from the older missionaries and others in the Sandwich Islands, filled with accounts of the remarkable work of grace with which God has blessed the islands during the last summer. Dr. Hyde speaks of the fact that the movement has reached many of the most depraved people. Mr. Forbes accompanied Mr. Hallenbeck in visiting the several districts, and acted as interpreter. Writing September 25, Mr. Forbes gives the following account of the meetings which have been held and the results witnessed:—

“Since July I have been almost wholly occupied in an evangelistic tour of our islands in company with Mr. M. L. Hallenbeck and four good native helpers. Our time being limited, we could only reach the principal points, where we could come in contact with the largest numbers of the people. And the Spirit of God has been present with power in all the meetings held. We have had *evening meetings* throughout, which is a new departure for our native churches outside of Honolulu. The old times, when the people had little or no daily employment to occupy their hours have passed away. In those days a good-sized congregation could be assembled almost anywhere in the daytime. But for years past, the growth of civilization, and the consequent demands for labor of all kinds, have, in most parts of the islands, rendered it about as difficult to get a congregation out on a week day as it would be anywhere in the United States. Yet such was the force of habit that, although many of the brethren and pastors

acknowledged the fact, it seemed almost impossible to inaugurate the needed change to evening meetings.

“That change has at last been successfully inaugurated in the principal churches, in connection with these revival meetings, and will soon follow in all. And the results are very cheering. Full congregations attend, spiritual interest is awakened, Christian life quickened and developed, and many souls, some of them hitherto the most hardened and apparently hopeless, have been brought into the kingdom of Christ. Mr. Hallenbeck has labored with godly zeal, and the Holy Spirit has been manifested in great power in connection with his labors, notwithstanding the disadvantage of his being obliged to speak through an interpreter. I bless God for permitting me to aid in this work, and can truly say of the labors of the past two months, ‘Mine eyes have seen the coming of the glory of the Lord’ as never before, and as I never expected to see it in this world.

“The most encouraging features of the work are,—

“1. It gets hold of the younger portion of the people. Our ‘Young People’s Christian Associations’ are becoming a power for good throughout the land, and are being rapidly formed in nearly all of our churches.

“2. It reaches the half-white and half-Chinese element as nothing has ever before done. Many of these have come out on the Lord’s side, and will be a large and influential force for good.

“3. It awakens slumbering Christians and stimulates the zeal of the churches.

“4. It embraces both foreigners and

natives. The series of meetings was primarily arranged and intended for native Hawaiians. But practically it has proved to be a series of union meetings for both foreigners and natives, as both languages were used both in the speaking and singing. All have thus been brought into close Christian contact and communion in spiritual things, and the sight has been most wonderful. Many wanderers from among the foreigners have been restored, and many hardened sinners have found peace and joy in believing. The sight of these mingled audiences laying aside all human distinctions, and meeting together as children of the one Heavenly Father, seeking the one salvation through the one only Saviour and Redeemer; the rising for prayers of both foreigners and natives; the testimonies to the power of God's Holy Spirit, given by rejoicing souls both in Hawaiian and English, and now and then (by a German or a Swede) in broken English; the united volume of praise swelling forth from the crowded audiences, both in English and Hawaiian, the two languages blending sweetly together in rich harmony, as all joined in singing some touching hymn of the "Moody and Sankey collection," or as the grand chorus rolled forth after some sweet solo; the breathless attention, with here and there a trickling tear, — all these have hushed our hearts in awe, and filled our mouths with praise, as we have felt that God himself was in the midst of us. And then the solemn, earnest after-meetings have been seasons of special privilege and blessing, both to workers and inquirers, such as will never fade from memory.

"5. The best feature of all is that the work goes steadily on after the special revival meetings have closed. This makes it evident that it is more than a mere human impulse or excitement. Since Mr. Hallenbeck's first series of meetings held here in Honolulu last fall, the work has gradually spread from place to place, and a cheering revival is going on in districts not reached personally by him. There seems to be no reason to doubt that we are in the midst of a revival on these islands such as has not been known here since the great revival of 1837-9. And there is good reason to hope that it will

grow deeper and stronger yet throughout the length and breadth of the land. We praise the Lord and take courage."



CHINESE CONVERTS AT THE SANDWICH ISLANDS.

REV. DR. HYDE, of Honolulu, gives the following encouraging report of certain Chinese converts in that city: —

"I administered the communion to the Chinese church, receiving five new members. In the examination in regard to their views and feelings, character and conduct, I found that one man had been a carver of idols in China, a skilled workman, as he has shown by the beautifully polished centre tables he makes of the native woods of these islands. In California he heard the story of Jesus and the cross, and, as he says, that night he believed all at once. He sought out a Christian church for sympathy and instruction, and as all churches were alike to him he strayed into a Catholic church. The priests baptized him and gave him a rosary and crucifix. But those things were of no use to him, he said; Christ was in his heart. He came to Honolulu, and from the first has been a constant and interested attendant at the Chinese church. He is a zealous distributor of Chinese tracts, and earnestly desirous that his countrymen should receive the same salvation that has brought new light and life to his soul.

"Another man told me of his gratitude to God for the great blessing God's grace had bestowed upon him in giving him the knowledge of the Saviour and the way of life through Jesus Christ. His face seems to me a mirror of his thought, reflecting this calm joy in God's presence. Another came with his wife and children, a whole family entering at once into Christ's kingdom of righteousness and peace. The fifth was from the Basel Mission in China, making his profession of faith here, though there first brought to think of his salvation and of seeking Christ."



KEEP IN VIEW THE CHIEF END OF THE CHURCH.

When strongly urging the claims of *the world* on the Christian church we are

constantly met with language to this effect: By causing the mental eye to dilate itself over the grand and magnificent, are you not apt to overlook and despise the useful and the practicable? By no means. To every church, congregation, and individual member, the heavenly monition is still addressed, "What thy hand findeth to do, do it with all thy might," in whatever sphere Providence may have appointed your lot; but in so doing, never for a moment lose sight of the grand ulterior object for which the church was originally constituted, and spiritual rights and privileges conferred, namely, the conversion of the world. By the encouragement of Scripture prophecies — by the specific appropriation and use of Scripture petitions — by the binding obligation of divine commands — you are bound to pray and labor for the conversion of a lost world. The amount and direction of your *actual* exertion in the great cause must of necessity vary with varying abilities and means and opportunities of usefulness, and a thousand providential contingencies; but your eye must ever be fixed on the accomplishment of *the great design as the proper terminating object*. In *immediate and simultaneous* action you may not, you cannot, be a cosmopolite; but in the spirit and prayer, and longing, and positive appetency, a cosmopolite you may and ought to be.

In primitive times, when the divine command was still sounding in the ears of those who first received, by extraordinary vision and otherwise, it was directly signified to the holy apostles that the "set time" to favor one particular nation had not yet come, while a door, large and effectual, was shown to be opened in another. With such supernatural intimations, the church cannot now expect to be privileged; but by due attention to the leadings of Providence, the same end may be inferentially obtained. Should one nation be hermetically sealed against missionary operations, by temporary impracticability of access, or savage decrees of exterminating intolerance, — what is this but the voice of Providence distinctly proclaiming that the set time for favoring that nation has not yet come? Should

another nation be manifestly thrown open, and facilities for diffusing the gospel therein abundantly multiplied, what is this but the finger of Providence directing the church to enter in and take possession of the land? But, in proceeding to cultivate the open and accessible, we must not forget the closed and inaccessible, — we must pray most earnestly that all impediments may be speedily removed, and when removed we must labor that the gospel may have free course and be glorified, till at length it overspread the globe. This is the *grand end* towards which all our prayers and plans for the extension of Christ's church ought directly or proximately to point — and its full accomplishment, and that alone, be made to terminate. Like the conductors of a new colony, who are laid under imperative obligation to bring all the tracts of a district into cultivation, as the sole condition of being allowed to retain permanent possession of any, the disciples of Jesus may *first* commence with the most facile spots, and, converting these into advance posts, proceed to the less tractable, — terminating at last with the least tractable of all. But should they lose sight of the ultimate end, and willfully or indolently stop short of its accomplishment, do they not plainly incur a forfeiture of what they have already acquired? The field for Christian husbandry is the world, and nothing short of its universal cultivation will suit the divine design, or implement the obligations of the Christian church. — *Dr. Alexander Duff*.

OUR GREAT OPPORTUNITY: WILL THIS GENERATION MEET IT?

[From the Address of Rev. J. W. HOUGH, D. D., Jackson, Mich., at the late Annual Meeting of the American Board.]

WE must all have felt the force of the figures presented by Dr. Clark, this morning, showing the gradual opening of the heathen world since this Board began its work, and the steadily increasing numbers of the heathen populations accessible to its influence: 150,000 in 1820; 225,000 in 1830; 1,200,000 in 1840; 4,500,000 in 1850; 10,000,000 in 1860; 30,000,000 in 1870; 100,000,000 in 1880.

It seems to lie in God's economy never to allow his people to fold their arms for rest, while they tabernacle in the flesh. No sooner have they rounded out one great principle than they hear the pounding of God's hammer upon the anvil, as he shapes some new problem, and thrusts it upon them for solution. No sooner is one opportunity even partially accepted than there opens another and a greater.

Here, then, we stand face to face with the great question. It is not the question whether the heathen are to be converted. That question is not left to our decision. It was not given to the faint-hearted spies to determine the destiny of Israel. Their terror-drawn picture of the obstacles in the way, the giants and the walled cities, did not settle the future of God's people; but it did settle their future, it did fix their place in history unmistakably. We are not come to this high place of privilege, this vantage-ground of unequaled opportunity, to decide whether the kingdoms of this world are to become the kingdoms of our Lord and of his Christ. That was long since settled. The decree was written in heaven and signed upon Calvary in that blood which has never lost, shall never lose, its power. We are not called upon to decide the destiny of the heathen, but in these fateful years we are to decide our own destiny. Christ's prayer is sure to be answered; his kingdom will come. Are we to bring it? or is the work and the glory of its accomplishment to be given to some other generation, more true to its great trust than ours? Most emphatically the question is not, Can we afford to give the gospel to the heathen? but rather, Can we afford not to give it? Can we afford to be written in God's eternal record as the generation to which he gave a matchless opportunity, and which in weakness, in wanton worldliness and wickedness, threw it away?

ABILITY SUFFICIENT.

It is not a question of ability. It were easy to show, as was done with such vivid and startling effect by Dr. Goodwin, in the sermon last evening, that there is no lack of adequate resources in this land, and in the Christian churches of this land,

for such enterprise. We can honeycomb the Sierra in our search for gold. We can stretch railway lines, as so many harp-strings, from ocean to ocean. We can sink cable after cable in the Atlantic, so many delicate roadways for thought along the ocean floor. It would be a simple demonstration that would show it to be possible for us to give the gospel to those 100,000,000 of heathen before the year 1900.

But, aside from all such demonstrations of our ability, and a thousand fold more reliable, is the simple fact that God's providence plainly assigns this work to us. A command of God is itself a pledge of power. When the divine voice said to the host on the border of the sea, "Go forward," the water-walled pathway was already assured. When the Master bade his disciples, "Give ye them to eat," the question of a sufficient bread supply was no longer open. And if the same Master says to us, "Give the gospel to China and Japan; plant schools and colleges along the Bosphorus and under Lebanon; put your hand to the lever that shall lift the Dark Continent into the sunlight of eternal truth," the bidding is itself a guarantee of the requisite ability to accomplish the result.

The question is thus narrowed till it becomes simply a question of will, a question of loyalty, a question of consecration, a question of courage, a question of faith. There is Christian wealth enough sacrificed at the shrine of pleasure to carry the Gospel, and Christian talent enough burning on the altar of ambition to preach it, to every tribe under heaven; but the question to be solemnly answered is whether the wealth and the talent of his church shall be given unto Christ, or not. It is the question whether our piety is of that texture that will dare great things for the Lord. It is the question whether we of this generation will go with that great purpose of redemption that pours through the centuries, as the Gulf Stream through the ocean, or whether the great opportunity must wait for some holier age, that shall arise and do the work, around which we are only playing, and shall share with Christ the glory of it to all eternity.

BIBLIOGRAPHICAL.

BOOKS RECEIVED.

Missionary Life among the Cannibals: Being the Life of the Rev. John Geddie, D. D., first Missionary to the New Hebrides. By the Rev. GEORGE PATTERSON, D. D. Toronto: James Campbell & Son, 1882. pp. 512. Price, \$1.50.

We have been greatly interested in this volume. The man and the field in which he wrought so successfully are alike notable. Not less interesting than the record of the endeavor to reach the minds of the cannibals is the account of the way in which a young and then unknown man induced a handful of churches, themselves feeble and unused to the idea of working beyond their own bounds, to undertake a mission of their own on the opposite side of the globe. The history is instructive and animating. From the time he began to stir up the Presbyterian churches of Nova Scotia until his death in 1872, leaving no heathen on Aneiteum, where, when he landed, he found no Christians, John Geddie was a noble Christian hero. His story is here worthily told, and we wish that all might read it.

Forty Years in the Turkish Empire; or, Memoirs of Rev. William Goodell, D. D. By Dr. E. D. G. PRIME Sixth Edition. New York. Robert Carter & Brothers. Price reduced from \$2.50 to \$1.50.

The Proofs of Christ's Resurrection: from a Lawyer's Stand-point. By CHARLES R. MORRISON. 155 pp. Andover. W. F. Draper. Price \$1.00.

Studies of Creation and Life. By Rev. F. GODET, D. D. 118 pp. Boston. Congregational Publishing Society.

Love for Souls. By Rev. WILLIAM SCRIBNER. 103 pp. New York. Charles Scribner's Sons.

The Old Oaken Bucket. Drawings by Miss L. B. HUMPHREY. Boston. D. Lothrop & Co.

Christ's Christianity. By ALBERT H. WALKER. 178 pp. New York. Henry Holt & Co. Price \$1.25.

Notes for the Month.

TOPICS FOR SPECIAL PRAYER AND THANKSGIVING.

Missionary Motive. — That all laborers abroad, and all friends of missions at home, may be governed by love unfeigned — ardent love to our Lord Jesus Christ, such love as moved Him in coming, not to be ministered unto, but to minister, and to give his life a ransom for many; a love that shall lead to the cheerful taking up of every appointed cross in this service; that shall not be weary in well doing; that shall not seek the praise of men; that shall make self-denial and generous giving a delight; that shall stimulate equal love to our neighbor, near at hand or afar off, and shall approve itself by giving him the cup of cold water in the name of Christ. Let fervent supplication be offered that the ear of every Christian may hear the inquiry — Lovest thou me? and may also hear the words — He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me. There is need that united cries ascend that in whatever department of the work, all who are engaged may be like our Lord, who, seeing the multitudes, was moved with compassion on them because they were faint and scattered abroad as sheep having no shepherd. There is need that, on the part of all concerned, there should be more of the mind of Him who took upon Him the form of a servant, and being found in fashion as a man, humbled himself, and became obedient unto death, even the death of the cross.

Thanksgiving for the present religious awakening in the Sandwich Islands, with prayer that the influence thereof may be widely extended and the results permanent. (See page 536.)

DEPARTURES.

October — From San Francisco, Miss Alice B. Harris, who is to join the Foochow Mission.

November 2. From New York, Rev. Henry M. Bissell and wife, of Harford, N. Y., who are to join the Western Mexico Mission at Guadalajara. Mr. Bissell is the son of a former missionary of the Board among the North American Indians.

RELEASE.

Rev. Charles W. Park and wife of the Maratha Mission, Rev. Americus Fuller and wife of the Central Turkey Mission, and Rev. J. Y. Leonard and wife of the Western Turkey Mission, finding themselves, for domestic reasons, unable to reënter the foreign work, for the present certainly, have been granted a release from their connection with the Board.

ARRIVAL.

September 10. At Constantinople, Miss Isabel F. Dodd.

MARRIAGE.

September 29. At Kobe, Japan, by Rev. W. W. Curtis, Rev. Marcus L. Taft, of the Am. Methodist Episcopal Mission in China, to Miss E. Louise Kellogg, of the Japan Mission of the American Board. Mr. and Mrs. Taft are to be stationed at Chinkiang, China.

For the Monthly Concert.

Topics and questions based on information given in this number of the *Herald*.

1. Give some account of the superstitious notions prevalent among the Chinese. (Page 515.)
2. Report the recent religious awakening at the Sandwich Islands, and the testimony of a prominent official as to the result of missions at these Islands. (Pages 536 and 415.)
3. What are the impressions of a new missionary concerning the country and the people of West Central Africa? What is the creed of the natives? (Pages 526-528.)
4. What progress is reported in Madura City? (Page 530.)
5. What persecution has occurred in Eastern Turkey? (Page 529.)
6. What changes have taken place at the Gilbert Islands and on Ponape? What of the island of Yap? (Pages 524, 525.)
7. What is the outlook for the new Shanse Mission? (Page 522.)
8. Give some account of what is transpiring at Okayama and among the Osaka churches. (Page 523.)
9. What superstitions are connected with sacred places in India according to the account given by a Brahman? (Page 518.)

SPECIAL OFFERINGS.

[Additional, so far as designated, to regular contributions.]

MAINE.

Auburn, High St. ch.	100 00
Augusta, James W. Bradbury,	500 00
Bath, Mrs. Sarah S. Munger,	5 00
Lewiston, Rev. G. S. Dickerman,	25 00
Portland, Two friends, 2; a woman's offering, 1;	3 00
Wells, Rev. A. Morton,	10 00
—, "Milk money,"	300 00
— A lady, to const. herself H. M.	100 00—1,043 00

NEW HAMPSHIRE.

Greenland, A friend,	10 00
Hazen's Mills, L. T. Hazen,	10 00
Hollis, "A." 100 per cent. add'l,	3 12
Troy, Rev. D. W. Goodale,	5 00—28 12

VERMONT.

Springfield, Cong. ch., A friend,	20 00
St. Johnsbury, Rev. Henry Fairbanks,	1,000 00—1,020 00

MASSACHUSETTS.

Brookfield, C. P. Blanchard,	100 00
Cambridgeport, Prospect St. s. s.	25 00
Dedham, Mrs. Crehore and Mrs. Cousens,	5 00
Greenfield, 2d ch., Bessie M. Blakeslee,	1 00
Malden, 1st Cong. ch.	50 00
Milton, Cyrus Brewer,	50 00

Northampton, "N. H."	1,000 00
Springfield, Chas. Merriam,	500 00
Tyngsboro, by J. P. C.	50 00
Ware, Otis Lane, to const. CHARLES O. THOMAS, H. M.	100 00
Wellesley, "P. D. C."	37 83
West Upton, Hattie C. Ray,	2 00—1,920 83

CONNECTICUT.

Bridgeport, A friend,	10 00
Hartford, Roland Mather, 1,000; A friend, 100;	1,100 00
Middle Haddam, A friend in 2d Cong. ch.,	10 00
New Britain, 1st ch., "S."	25 00—1,145 00

NEW YORK.

Brooklyn, Mrs. Edward Payson Thwing,	20 00
Keeseeville, L. H. Elliot,	5 00
New York, Rev. H. C. Haydn,	265 00—290 00

NEW JERSEY.

Chester, A friend,	25 00
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WEST VIRGINIA

Kanawha, —, —,	5 00
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OHIO.

Burton, "Special,"	50 00
Oberlin, Mrs. Ella C. Chittenden,	1 00—51 00

ILLINOIS.

Chicago, Mark Skinner, 250 00
 Rockford, Thos. D. Robertson, 100 00—350 00

MICHIGAN.

Detroit, Philo Parsons, 100 00
 \$5.977 95

DONATIONS RECEIVED IN OCTOBER.

MAINE.

Cumberland county.
 Auburn, High St. Cong. ch., to const.
 Rev. ANSON P. TINKER, H. M., 50 00
 Cumberland Mills, Warren Cong. ch.,
 to const. ELISHA NEWCOMB, Jr.,
 H. M., 103 00
 Falmouth, 2d Cong. ch., 14; Mrs.
 Tewksbury and Miss Tewksbury,
 1; Mrs. Foster, 25c., 15 25
 Portland, A lady friend, 10 00
 Westbrook, 2d Cong. ch., to const.
 Rev. EDWARD E. BACON, H. M., 52 57
 Windham, Rev. L. Wiswall, 5 00—235 82
 Hancock county.
 Deer Isle, H. Houston, 10 00
 Kennebec county.
 Winthrop, Cong. ch. and so., 35 50
 Knox county.
 Warren, Cong. ch. and so., 25 00
 Lincoln and Sagadahoc counties.
 Alna, Jeremiah Pearson, 10 00
 Oxford county.
 Bethel, 1st Cong. ch., 12 82
 Penobscot county.
 Bangor, Student in Theol. Sem'y,
 Somerset county, 4 00
 Norridgewock, Cong. ch. and so.,
 52.52; do., m. c., 10; 62 53
 North Anson, Mrs. T. H. Spaulding,
 Skowhegan, Island Ave. Cong. ch., 18 30—85 83
 Union Conf. of Churches.
 Albany, J. H. Lovejoy, 5 00
 Bridgton, 1st Cong. ch., 31 20
 Hiram, Cong. ch. and so., 10 00
 Waterford, 1st Cong. ch., 15; Thomas
 Scales, 3; 18 00—64 20
 Waldo county.
 Camden, 1st Cong. ch., 6 64
 York county.
 Biddeford, Pavilion Society, 20 00
 Cornish, Cong. ch. and so., 18 51
 Elliot, Cong. ch. and so., 10 00
 Wells, 2d Cong. ch., 15 00—63 51
 —, A thank-offering for a noble
 mother of blessed memory, 25 00
 —, A friend, 5 00
 583 32

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George
 Kingsbury, Tr.,
 Winchester, H. S. Tower, 1 00
 Grafton county.
 Littleton, Cong. ch. and so., 47 00
 Hillsboro co. Conf. of Ch's. George
 Swain, Tr.,
 Greenville, Cong. ch. and so., 20 00
 Hillsboro Centre, Cong. ch. and so., 8 00—28 00
 Merrimac county Aux. Society.
 Epsom, John W. Jones, 50 30
 West Concord, Cong. ch. and so., 12 75—63 05
 Rockingham county.
 Derry, Young People's Society,
 East Derry, 1st Cong. ch., 20 00
 Newcastle, Cong. ch. and so., 5 00—37 50
 Sullivan county Aux. Society.
 Claremont, Cong. ch., m. c., 6 42
 Hazen's Mills, L. T. Hazen, 10 00
 192 97

VERMONT.

Addison county.
 Vergennes, Cong. ch. and so., 20 00
 Bennington county.
 Bennington Centre, Rev. Isaac Jennings,
 Caledonia co. Conf. of Ch's. T. M.
 Howard, Tr., 50 00
 Lyndon, "A friend of missions," 1 00

Peacham, Cong. ch. and so., 40 00
 St. Johnsbury, Chas. H. Morse, 5 00—46 00
 Orange county.
 Corinth, 1st Cong. ch., 30 00
 Orleans county.
 West Charleston, Cong. ch. and so.,
 add'l, 21 00
 Rutland county.
 Clarendon, Mrs. W. D. M., 1 00
 Washington county, Aux. Soc. G. W.
 Scott, Tr.,
 Northfield, Cong. ch., add'l, 1 13
 Windham county Aux. Soc. H. H.
 Thompson, Tr.,
 Brattleboro, Central ch., m. c., 25;
 "H," 7; 32 00
 Windsor county.
 Springfield, Cong. ch. and so., 43 78
 Woodstock, 1st Cong. ch., 23 17—66 95
 Jonesville, Collections at prayer meetings,
 10 50
 278 58

MASSACHUSETTS.

Barnstable county.
 Harwichport, Mrs. Freeman Snow, 2 00
 South Wellfleet, 2d Cong. ch., 2 00—4 00
 Berkshire county.
 Alford, Cong. ch. and so., 35 76
 Monterey, Cong. ch. and so., 10 00
 Sheffield, Cong. ch. and so., 7 60
 West Stockbridge Centre, Cong. ch.
 and so., 25 91—79 27
 Bristol county.
 Somerset, Cong. ch. and so., 10 00
 Taunton, Union ch., 20: A friend, 2;
 A friend, 1; 23 00—33 00
 Brookfield Asso'n. William Hyde, Tr.
 Charlton, Cong. ch. and so., 38 70
 Sturbridge, Cong. ch. and so., 80 57
 Ware, East Cong. ch. (of wh. from
 J. A. Cummings, to const. HELEN
 AUGUSTA BOND, H. M., 100; from
 Mrs. J. A. Cummings and Mrs. E.
 F. Bond, to const. CLARA D. CUM-
 MINGS, H. M., 100; from Wm.
 Hyde, to const. MARVIN L. SNOW
 and AUSTIN BASSETT, H. M.,
 200;) to const. GAMALIEL MARSH,
 SILAS A. SPOONER, LAMBERT
 GIBBS, Mrs. S. W. FLINT, Mrs.
 E. C. MERRIAM, MARTHA RICH-
 ARDSON, and CLARA CONEY, H.
 M., 1,196 62
 West Brookfield, Cong. ch. and so., 25 00—1,340 89
 Essex county.
 Lawrence, Lawrence St. Cong. ch.,
 100; Central Cong. ch., 60; 160 00
 Essex county, North.
 Ipswich, 1st Cong. ch., 12 21
 Merrimac, A friend, 5 00—17 21
 Essex co. South Conf. of Ch's. C. M.
 Richardson, Tr.,
 Beverly, Dane St. ch., m. c., 17 32
 Franklin co. Aux. Society. Albert M.
 Gleason, Tr.,
 Shelburne Falls, Cong. ch. and so., 11 14
 Turner's Falls, Cong. ch. and so., 28 20—39 34
 Hampden co. Aux. Society. Charles
 Marsh, Tr.,
 Chicopee, 2d Cong. ch., 44 98
 Holyoke, 1st Cong. ch., 6 00
 Ludlow, Cong. ch. and so., 4 00
 Palmer, 2d Cong. ch., 42; Union Ev.
 ch., 31.32; 73 32
 Springfield, 1st Cong. ch., 86 11
 Westfield, 1st Cong. ch., 11 40—225 81
 Hampshire co. Aux. Society.
 Belchertown, Cong. ch. and so., 1 00

Granby, Cong. ch. and so.	8 50	Plainville, Cong. ch. and so., 65; 70;	
Hadley, 1st Cong. ch.	32 00	A friend, to const. SCHUYLER P.	
South Amherst, Cong. ch. and so.	7 26—48 76	WILLIAMS, H. M., 100;	165 70
Middlesex county.		Rocky Hill, Cong. ch. and so.	33 20
Cambridgeport, Pilgrim ch., m. c.,	9 06	Unionville, 1st Cong. ch.	29 51
Lexington, Hancock ch.	33 00	West Hartford, Lucy Ellsworth,	5 00
Lowell, High St. ch.	74 74	Windsor, Cong. ch. and so.	20 68—2,418 06
Melrose, Ortho. Cong. ch.	7 80	Litchfield co. G. C. Woodruff, Tr.	
Newton, Eliot ch.	50 00	Canaan, A friend,	1 00
Newton Centre, 1st ch.	71 10	Thomaston, Cong. ch. and so.	31 61
Southboro, Pilgrim Evang. ch. and so.	25 67	Winchester, Cong. ch. and so.	12 00—44 61
South Framingham, A friend,	100 00	Middlesex co. E. C. Hungerford, Tr.	
Wakefield, Cong. ch. and so.	137 18	East Hampton, So. Cong. ch.	28 41
Wayland, Cong. ch. and so.	12 00	Higganum, Cong. ch. and so.	17 00
West Somerville, Cong. ch. and so.	26 25—546 80	Saybrook, Cong. ch. and so.	28 77—74 18
Middlesex Union.		New Haven co. F. T. Jarman, Agent.	
Boxboro, Cong. ch. and so.	8 00	Derby, 1st Cong. ch.	30 00
Fitchburg, Rollstone ch.	155 26	Milford, 1st Cong. ch.	117 27
North Leominster, Cong. ch. and so.	14 00—177 26	New Haven, 1st Cong. ch., m. c.,	
Norfolk county.		13; 50; North Cong. ch., m. c.,	
Brookline, Harvard ch., W. H. Taylor,	5 00	6; 25; Wm. E. Chandler, 50; A	
Milton, CYRUS BREWER, with other		friend, 5;	
donas., to const. himself H. M.,	50 00—55 00	Oxford, Cong. ch. and so.	74 75
Old Colony Auxiliary.		Whittemore, Cong. ch. and so.	36 00
New Bedford, Trin. ch. and so.	78 78	New London co. L. A. Hyde and L. C.	55 00—313 02
Suffolk county.		Learned, Tr's.	
Boston, Immanuel ch., 100; Winthrop		Greenville, Cong. ch. and so.	58 16
ch. (Charlestown), Ivory Littlefield,		Lebanon, 1st Cong. ch.,	62 60
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ch. (Dorchester), 11; 38; "L. J. W."		Lewis A. Hyde, 50);	110 00—230 76
(Jamaica Plain), 200; Mrs. E. C.		Tolland county. E. C. Chapman, Tr.	
Ford, 25; A friend of missions, 10;		Columbia, Cong. ch. and so.	78 83
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m. c., 55; 58; Salem St. ch., 109; 50;		Thompson, Mary A. Fisher, by	
Plymouth Cong. ch., 06; 64; Old		George Flint, Adm'r,	200 00—1,526 22
South ch. and so., 26; A friend, with			
other donas. to const. Rev. Wm. A.			4,942 44
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—, A friend,	20 00	48; 23; J. Davenport, 100;	148 23
	4,032 85	Buffalo, 1st Cong. ch.	15 00
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FOR YOUNG PEOPLE.

A MISSIONARY AMONG CANNIBALS.

THE group of islands in Western Polynesia called The New Hebrides, about thirty in number, were inhabited less than forty years ago by naked and savage cannibals. In 1848 Rev. John Geddie, who had been a minister in Nova Scotia, but whose heart had long been on fire with desire to preach the gospel to the heathen, went to Aneiteum, the most southerly of the islands, to commence a mission. The life of Dr. Geddie, entitled *Missionary Life Among the Cannibals*, prepared by Dr. George Patterson, has just been issued, and is so full of interest that we wish all could read it. The author has kindly granted the use of some of the illustrations in these pages.

The picture on the next page shows the natives of Aneiteum in their heathen state, as Dr. Geddie found them in 1848. They were naked, commonly painting the face either black or red. They were selfish, treacherous, and lying. They were great thieves, and would teach their children to steal. They were corrupt in every way. The most fearful cruelty would cause no remark among them. Revenge for any wrong was considered a duty. Cannibalism was common, and on one island it was said there were no children because the chief had eaten them all up. Women were slaves, and did all the hard work. Of course there were no homes, and children grew up without paying any honor to parents.

When Dr. Geddie arrived at Aneiteum, every woman on the island wore around her neck a stout cord, by which, with a moderate pull, she could be strangled to death; for whenever a man died, one or more of his wives was strangled. The notion seemed to be that his spirit would need some company. Time after time, in the early years of his labors, did Dr. Geddie try to stop this horrid practice. In some cases he succeeded, and at other times he was obliged to stand and look on while the sons of a man who had just breathed his last would strangle their own mother. One of the strangest things about this strangling was that the wives themselves generally insisted upon being put to death. One case is recorded, happening after some of the people had become Christians, of a woman who savagely bit a man who was trying to save her from strangulation, demanding that they put her to death.

It was in November, 1848, that Mr. and Mrs. Geddie landed on Aneiteum, and the people were not at all glad to see them. The evil conduct of many traders who had come to the island had led the natives to dread foreigners. They had yet to learn how different was the errand on which the missionaries came. Mr. Geddie used to say that the first person on the island who ever asked him to conduct a service was a little boy who one day said, as he put his

hand to his forehead and covered his eyes, "Come, let us do so." So the lad gathered other boys, and the service was held. This boy afterwards became a teacher.

Left alone with his wife upon an island fifteen hundred miles from the nearest



NATIVES IN THEIR HEATHEN STATE.

missionary station, Mr. Geddie's position for two or three years was not only a very trying one, but full of peril. The natives often threatened to kill him. But little by little he won their confidence. The second year some of them began to pray, and sometimes forty or fifty would be present at the Sabbath service. At the end of the fourth year he had not only learned the language himself but reduced it to writing, and hundreds of the natives had been taught

to read, and hundreds more were in school. Nearly half the population of the island, numbering about four thousand souls, attended Christian services.

The years that followed were marked by great growth. The people ceased to fight each other. Instead of being thieves, everything was safe, without lock or key. Large stone churches were built, and were filled with devout and happy worshippers.

NATIVE CREW OF THE "DAYSRING," 1870.



The missionary work was carried on not alone on Aneiteum. The other islands of the group were visited, and within twelve years from the time Mr. Geddie landed, twenty native teachers had been sent from Aneiteum to Tana, Erromanga, Efte, and other of the New Hebrides islands. The missionary vessel, the *Dayspring*, was sent out to aid in the work in the group, and the picture here given is of the native crew on board the *Dayspring*. What a contrast they form to the people as they were before the gospel reached them!

In the pretty church at Anelcauhat, on Aneiteum, represented below, is 'a tablet erected by the grateful natives to their missionary, John Geddie. On this tablet it is written, in their language, "*When he landed in 1848 there were no Christians here, and when he left in 1872 there were no heathen.*" Was a more honorable epitaph ever written?



MISSION STATION ON ANEITEUM, NEW HEBRIDES.
 1. Church. 2. Court House. 3. School. 4. Printing House. 5. Study. 6. Mission House. 7. Girls' School and Chief's House. 8. Cemetery.

When Dr. Geddie died Aneiteum was the only Christian island in the New Hebrides group. Now, however, one third of the islands have been occupied. On Aniwa the whole population attend church and school. No sooner does an island become Christian than it sends out some of its people to plant stations among the heathen. Three years ago the church at Erromanga, the island where John Williams was murdered, had sent out twenty-five of its members as Christian teachers. So the gospel wins its way even among cannibals.

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